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Benedict the Peacemaker

BENEDICT XV, the Vicar of Christ, the successor of Peter, the Fisherman of Galilee, the two hundred and sixtieth Pontiff in the long line of the Popes of Rome, is no more. On January 22, 1922, unterrified by death, his noble soul went back to God. The keys of the Fisherman have fallen from his lifeless grasp. The ring of the Fisherman has been taken from his hand and broken, until wrought anew, it adorns the finger of his successor soon to be. Still robed as Pontiff, Benedict lies cold in death in the gloom-shrouded Vatican, under the shadow of St. Peter's, close to the tomb of the first of his mighty line. Like Rachel of old, the Catholic Church mourns her great son, because he is no more. Smitten with a sorrow which in its depth, tenderness and unselfishness, has no counterpart, three hundred million Catholics who bent in loving obedience before the crook of the White Shepherd of Rome, kneel in spirit by his lifeless remains to pray for the repose of the Pontiff's soul and the quick advent of his well-earned reward at the hands of the King whose Vicar he was. And all those who, not of the fold of the dead Pontiff, love justice and liberty, and feel the beauty of a life spent for God and man, for the restora-

tion of love, charity and peace, join the throng of mourners and render the homage of their admiration. Before that lifeless form all feel that a mighty prince is fallen in Israel this day, and that the Machabee who guarded the walls and ramparts of Juda, not with the sword and buckler of war, but with the nobler weapons of peace, is fallen in the fray.

When, amid the thunders of the battle of the Marne, September 3, 1914, Giacomo Della Chiesa, Cardinal Archbishop of Bologna, was elected Pope, and assumed the name of Benedict XV, the name was of happy augury. It came as a gleam of sunshine piercing for a moment the ever-thickening clouds of war. "*Benedictus qui venit in nomine Domini*" "Blessed is he that cometh in the name of the Lord," was the universal cry. Since that day, seven years and four months have passed. Four years of war and bloodshed, of material, moral and physical ruin were followed by an aftermath of hatred, of national jealousies, individual lawlessness, of famine and poverty, of economic stress so widespread as to involve entire nations, of moral degradation so deep-seated as to threaten the very fabric of civilization. Yet we have no reason now to regret the welcome with which we received the news that Benedict the Peacemaker was the successor of Pius, the Restorer of all things in Christ. Blessed in his coming, Benedict in name as in augury, the successor of Pius descends into his tomb with the blessings of his children and the thanks of a grateful world echoing in his ears. For he did not fail in the splendid promise. He rose to the height of a world's hopes and longings. In some form or other, not always marked in blood, but always with disaster and tears, war drove its furrow over far-extending and widely-separated fields. Scarcely a nation but might exclaim like the poet speaking of the fratricidal wars of Rome: "*Quae caret ora cruore nostro?*" "What shore lacks the tribute of our blood?" The war was not two months old when Benedict came to the throne. Its horrors, even with its bloody prologue but half-spoken, and long before the climax of its ghastly tragedy, had broken the heart of Pius X.

At a glance, Benedict summed up the appalling situation. With the vision of a statesman, the heart of a Father and the apostolic zeal of a Pope, he plumbed the depth of the abyss and strove to drag from its brink the multitudes, which were dragged towards the chasm. From battlefield

and hospital, from deserted homes, from weeping mothers and wives, from orphaned children, from nations still untouched by the hand of war, but moving by some relentless fate towards its blood-stained harvest fields, a universal cry came to him. It was an agonizing cry for peace. It pointed out his destiny. Pius X had been the restorer of all things in Christ. Benedict would be the Prince and the Pope of Peace.

In his first Encyclical Letter, issued November 1, 1914, the newly elected Pope outlined his program. Watchman of the Vatican, he saw the world's agony and painted it in masterful colors. Mighty nations were mustered on the battlefield, he said. There was no limit, he continued, to the ruin and the slaughter. Every day he saw that the earth was drenched with blood and covered with the wounded and the dead. And who, he eloquently asked, would take all these armed men fighting against each other to be brothers, sons of the same Father who is in heaven? He saw commerce neglected, the rich reduced to poverty, the poor in squalor, the heart of humanity bowed down with grief. But like the Roman consul, who chided the Vestals for their unavailing tears over the burning shrine which they did nothing to save, Benedict knew it was no time for useless wailing. It was a time for prayer and work. Nobly he planned a program of peace under the guidance of the Heart of the Merciful Christ. With the chivalry of that crusading hero, Godfrey de Bouillon, whose blood is mingled with that of the high-born Genoese family from which the Pope sprang, he began his work of peace.

The French artist, Chartrand, asked Leo XIII how he wished to be painted. The old lion of the Papacy answered in his incisive way: "Like a Pope." Thus too, must Benedict XV be represented. As Pope, not like Leo, the Pope of the workingman with the charter of the laborer's rights in his hands, or pointing to his epoch-making Encyclical on Christian democracy, but holding aloft the words of the Beatitude pronounced by the lips of Christ, his master: "Blessed are the peace makers, for they shall be called the children of God." That was Benedict's program. These words will form his simple but stately epitaph, one worthy of a statesman, a Pontiff and a king.

The dead Pope had been providentially trained for the world-wide responsibilities thrust upon him. In Genoa the Proud, near which he was born in 1854, his family had long occupied a place of wealth and distinction. His predecessor, Giuseppe Sarto, was the son of a peasant. Giacomo Della Chiesa was the son of one of those patrician families of the Genoese republic to which that queen of the seas owed so much of her splendor and glory. But the peasant lad of Riese and the son of the Marchese Della Chiesa, once crowned with the tiara, remembered only that they were the Vicars of Christ and the Shepherds of a wandering and wounded flock. In the family

of the future Benedict XV, culture and refinement went hand in hand with religion. Traditions of military and diplomatic service to country, and fidelity to God were heirlooms. In his boyhood, in his study of jurisprudence at the University, in the Capranica College and especially at the College of Noble Ecclesiastical students at Rome, Giacomo Della Chiesa gave unmistakable proofs of piety, of keen intellectual powers, of solid grasp of modern problems, of sound judgment and practical executive abilities, of extraordinary capacity for work. These qualities steadily increased with increasing responsibilities and honors. These came early and in quick succession. A priest in 1878, he is soon after appointed secretary to Archbishop Rampolla, then Nuncio at Madrid. His services to his chief then, and when the Archbishop was made Cardinal by Leo XIII, won for him the post of Under Secretary of State. Made a prelate in 1900 by Pius X, Consultor of the Holy Office a year after, Archbishop of Bologna in 1907, he was created Cardinal, May 25, 1914. Three months after, heir of the Leos, the Innocents, and Urbans of the past, Benedict XV sat on the Chair of Peter as the two hundred and sixtieth Pope.

Out of the wreck of war, and the fury of its encrimsoned waves, the Rock of the Vatican rises unscathed. No breach has been made in its time-defying ramparts. Not proudly or boastfully, but with the majestic calm of things that are divine, it views the wreckage at its base. The thrones of Hohenzollern, Romanoff and Hapsburg have been wrecked in the flood. Kaiser and king are in exile. Old Europe suffered from such a volcanic upheaval that its frontiers must be surveyed anew. In the Old World, the only power that rises from the conflict without loss of authority or prestige, is the Papacy. And it rose to this moral headship of the world through the apostolic zeal, the priestly charity, the statesmanlike and magnanimous program of peace, charity and love, laid down as his only rule by the Pontiff who now slumbers in death in Rome the Eternal, which once more through him became the Queen and the Mistress of the world.

In Rome, Benedict was king and from Rome he ruled. Thanks to his wise, large and conciliating diplomacy, he beheld newcomers, erring children, enemies long separated from him, doing him homage. In Constantinople, the Turk builds his monument in gratitude for his princely generosity to the wounded soldiers of Islam. England, estranged for so many years, sends her envoys to the successor of the Pontiffs who fought Henry and Elizabeth. A President of the United States salutes him in the Vatican. France, the ever loved, if at times erring daughter, bids her ambassador do him reverence. The ambassador of the Isle of Saints would have been clasped to his arms with all a father's pride and love. The moral power of the Papacy, thanks to the great soul of Benedict, was seldom higher. It penetrates to distant lands where it was but deeply felt before. The legates and the nuncios of Bene-

dict are in Jugoslavia, in Czechoslovakia, in Latvia, in Lithuania and the Ukraine, in Poland, for whose restoration he so nobly fought. They reach, like the proconsuls of old Rome, to the ends of the world.

But splendid as are these triumphs of diplomacy in its noblest form, Pope Benedict has a nobler title of fame. Pope of Peace, he followed in all the things the Gospel of the Prince of Peace. In his private life no passion, no petty ambition, no narrow nationalism, no self-seeking marred the finely adjusted equilibrium of his princely soul. In the Church, he worked for souls and for God. The codification of Canon Law, begun by Pius X, through him was brought to its successful conclusion. He gave a new impetus to the study of the Sacred Scriptures. By him the seal of approval was set upon the work of the Tertiaries of St. Dominic and St. Francis Assisi. From him Dante on the occasion of his sixth centenary received an eulogium, which in weight and dignity has not been surpassed. He stirred new devotion in Ireland to the See of Peter by the Beatification of Oliver Plunkett, and deeply touched the heart of France by the canonization of Jeanne d'Arc.

He worked for the welfare of humanity. His work for peace and charity during the World War will win him a place among the greatest of the Roman Pontiffs. By some of his own children his noble intentions and his deeds themselves were misrepresented and misunderstood. He was accused of duplicity, of selfish aims, even of treachery. He ignored the insult and like his Master, *transiit benefaciendo*, he passed doing good. To the Vatican came the cry of distress of thousands. No appeal was unheeded. He took steps for the liberation and exchange of military and civilian prisoners. To his suffering countrymen in Italy, to Poland, Belgium, Austria, Montenegro, Russia and France he sent food; relief of every kind. His relief work was carried on with an efficiency that astonished experts. But it was informed with the very soul of love and charity. The little children of Belgium, men not of his flock in Serbia, Montenegro and Turkey felt that he was their father. The wounded sheep, wherever found, were gently tended and watched over by the White Shepherd of Rome. He saw the world's moral and physical plagues. Like the good Samaritan, he strove to bind the bleeding wounds. Prince of Peace, he protested against injustice wherever found, by whomsoever practised. In the midst of the most tragic of all wars he wrote in letters of gold the epic of charity.

He wrote also the Magna Charta and the constitution of the new era. First of all the statesmen of the world, on August 1, 1917, he laid down a solid and workable basis for a lasting and just peace. First and officially he uttered the word "disarmament." He is the real originator of the idea which has gathered the statesmen of the world in Washington. Six months after the Pope's

appeal of August 1, 1917, President Wilson and Mr. Lloyd George insisted substantially on the points there set forth. In that same document, Benedict urged the principle of arbitration, of the liberty of the seas, reciprocal restitution of territories occupied, consideration of the just national aspirations of peoples. He wanted a peace not founded on force, but one that would restore to the shattered world the reign of the charity of Christ and of Christian civilization. All now realize that the world would be a happier one, if that noble program had been followed.

No man can have a nobler panegyric than the tears and the gratitude of the sorrowing and the outcast. There will be a stately gathering in Rome as Pope Benedict XV is borne to his last resting place. Princes of the Church, statesmen, men of power and learning will lead the mourning group. Invisible, yet present, with them will mingle the spirits of the thousands helped, consoled, saved from degradation and death by the charity and love of the Pontiff of peace. And while the world is mourning over its loss, amid their sorrow we hear them cry: "*Benedictus qui venit in nomine Domini.*" Blessed was his coming in the world's tragedy! Blessed be he soon by the King of Peace with an unfading crown!

JOHN C. REVILLE, S.J.

Chronicle

Washington Conference.—The Conference was occupied during the week just passed with Chinese questions exclusively. Substantial progress was made towards removing the policy of the Open Door from the realm of abstract desire to that of actuality, and China was urged to facilitate internal rehabilitation and development by reducing her excessive military forces, which are said to number about 1,000,000 and appear to serve mostly as instruments for incessant civil war.

On January 18, the Committee on Pacific and Far Eastern Questions adopted a set of resolutions, presented by Mr. Hughes with the purpose of making the policy of the open door in China a fact rather than a matter of speculative discussion. The text follows:

I. With a view to applying more effectually the principles of the open door or equality of opportunity in China for the trade and industry of all nations, the Powers other than China represented at this Conference agree:

(a) Not to seek or to support their nationals in seeking any arrangement which might purport to establish in favor of their interests any general superiority of rights with respect to commercial or economic development in any designated region of China;

(b) Not to seek or to support their nationals in seeking any such monopoly or preferences as would deprive other nationals

of the right of undertaking any legitimate trade or industry in China or of participating with the Chinese Government or with any local authority in any category or public enterprise which by reason of its scope, duration or geographical extent is calculated to frustrate the practical application of the principle of equal opportunity.

It is understood that this agreement is not to be so construed as to prohibit the acquisition of such properties or rights as may be necessary to the conduct of a particular commercial, industrial or financial undertaking or to the encouragement of invention and research.

II. The Chinese Government takes note of the above agreement and declares its intention of being guided by the same principles in dealing with applications for economic rights and privileges from Governments and nationals of all foreign countries whether parties to that agreement or not.

III. The powers, including China, represented at this conference agree in principle to the establishment in China of a Board of Reference to which any question arising on the above agreement and declaration may be referred for investigation and report. (A detailed scheme for the constitution of the board shall be framed by the special conference referred to in Article I. of the convention on Chinese customs duties.)

A fourth article had been included in the original set of resolutions offered by Mr. Hughes. This article read:

IV. The Powers, including China, represented at this Conference agree that any provisions of an existing concession which appear inconsistent with those of another concession or with the principles of the above agreement or declaration may be submitted by the parties concerned to the Board of Reference when established for the purpose of endeavoring to arrive at a satisfactory adjustment on equitable terms.

This article, because of its retroactive character, met with considerable opposition, and as a consequence it was by general consent withdrawn, with the understanding that any nation which so desired might again bring it before the Committee.

Steps were taken on January 19 to render the open door policy more effective by mutual engagements made by China and the Powers represented at the Conference against discrimination in favor of any

Chinese Railroads nation with regard to the use of railroads. The resolution embodying these engagements was presented by Sir Auckland Geddes and unanimously adopted as follows:

The Chinese Government declares that throughout the whole of the railways in China it will not exercise or permit any unfair discrimination of any kind. In particular there shall be no discrimination whatever, direct or indirect, in respect of charges or of facilities on the ground of the nationality of passengers or the countries from which or to which they are proceeding, or the origin or ownership of goods or the country from which or to which they are consigned, or the nationality or ownership of the ship or other means of conveying such passengers or goods before or after their transport on the Chinese railways.

The other Powers represented at this Conference take note of the above declaration and make a corresponding declaration in respect of any of the aforesaid railways over which they or their nationals are in a position to exercise any control in virtue of any concession, special agreement or otherwise.

Any question arising under this declaration may be referred by

any of the powers concerned to the Board of Reference, when established, for consideration and report.

Another important step in the direction of rendering the policy of the open door effective and also of maintaining peaceful relations in the Far East was taken when the resolution presented by Mr. Hughes for the listing of Chinese commitments was accepted by the Committee. After considerable discussion it was resolved on the one hand that the Powers should engage to file all their treaties that relate to China, and all the commitments between their nationals and the Chinese Government authorities, so far as these relate to public utilities; and that China, on the other hand, should give notification of all treaties between China and other Governments and of all commitments between China and the nationals of other Governments. An additional article provides that other nations not represented at the Conference should be invited to adhere to this agreement. The important parts of the text follow:

I. The several Powers other than China will, at their earliest convenience, file with the Secretariat General of the Conference for transmission to the participating Powers a list of all treaties, conventions, exchange of notes or other international agreements which they may have with China, or with any other power or powers in relation to China, which they deem to be still in force and upon which they may desire to rely. In each case citations will be given to any official or other publication in which an authoritative text of the documents may be found. In any case in which the document may not have been published, a copy of the text (in its original language or languages) will be filed with the Secretariat General of the Conference.

II. The several Powers other than China will file with the Secretariat General of the Conference at their earliest convenience for transmission to the participating powers a list, as nearly complete as may be possible, of all those contracts between their nationals, of the one part, and the Chinese Government or any of its administrative subdivisions or local authorities, of the other part, which involve any concession, franchise, option or preference with regard to railway construction, mining, forestry, navigation, river conservancy, harbor works, reclamation, electrical communications, or other public works or public services, or for the sale of arms or ammunition, or which involve a lien upon any of the purviews or properties of the Chinese Government or of any of its administrative subdivisions. There shall be, in the case of each document so listed, either a citation to a published text or a copy of the text itself.

III. The Chinese Government agrees to notify, in the conditions laid down in this agreement, every treaty agreement or contract of the character indicated herein which has been or may hereafter be concluded by that Government or by any local authority in China with any foreign power or the nationals of any foreign Power, whether party to this agreement or not, so far as the information is in its possession.

An additional resolution, introduced by Mr. Root and accepted unanimously, binds the Powers not to support any agreement by their respective nationals with each other that is designed to create spheres of influence or to provide for the enjoyment of exclusive opportunity in designated parts of Chinese territory.

English Catholic Men of Letters

CAPTAIN ELBRIDGE COLBY

IT has frequently been said that most of the so called Catholic literature is too ecclesiastical in tone for ready consumption by ordinary people. It may delight some folk to scan the philosophical idealism of Coventry Patmore. It may please others to read the rounded periods of Newman's scholarly disquisitions. It may charm a few to scrutinize the niceties of Robert Southwell or of Father Tabb. Yet, we must admit that most of these works are of a very special character and can be appreciated only by persons with very special interests. There is little in any of them of sufficiently general character, either of matter or manner, to give them a wide appeal. Indeed, we may as well admit—and if this applies to these high minds, it applies all the more to that other Catholic literature which has not the merit of these—that neither Patmore, Tabb, Southwell, nor Newman is sufficiently a master of those broad human emotions and human elements to warrant associating them with writers of wide clientele and established reputation who have long been included in the canon of English Literature.

We must, then, look elsewhere than among the more ecstatic Catholic writers, if we are to find in English literature a list of writers of Catholic character, who are worthy of niches in a universal "Hall of Fame." A brief survey of biographical details is ample to convince us that there are books in which Catholic lovers of literature, Catholic students, and Catholic teachers may browse with the assurance that the writers were Catholics like themselves and also that writers and writings have on all hands been granted assured place by non-partisan critics as significant figures and features in English literature. In one or two places we must tread with caution, however. For example, Pope was a Catholic, but his whole philosophy of life was so thoroughly Deistic as to be entirely out of sympathy with our interests and ideals. Gibbon, historian first and man of letters only as an adjunct thereto, was a convert but his attitude toward ecclesiastical history was of such a nature as to bring upon him the ban of the Index. The lives of Thomas Moore and of Sheridan give some doubtful evidences of Catholic connections; but their works have none. Of course, among the well-accepted masterpieces of English literature there are many writers whom we cannot recommend to Catholic readers: the marvelous lines of the atheist Marlowe, the splendor of Spenser, shot through and through with Anglican partisanship, the mighty power of the Puritan Milton who was Puritan in thought as well as in religion, the richness of Scott, Dickens, Thackeray, who here and there reveal their prejudices. Still, even if we must omit these there

are plenty more left for us. If the deans and divines of Britain were to eliminate from the majesty of her literature every Catholic name and every Catholic doctrine, there would be a loss indeed. We have but to pick them out to find that we can survey English literature confining ourselves only to the Catholic authors and still have a fairly thorough survey.

There was a time, as we all know, when all of England and all Englishmen were Catholic, when the Church, and the priests, who were officers in the Church, were common to every place and parish. The monasteries were repositories of learning as well as of manuscripts. The clergy were literary men who not only reproduced ancient documents but also wrote new books of their own. They worked up popular lives of Saints out of traditional material; they devised the earliest theatrical presentations in English; they compiled such serious and learned histories as contemporary resources in books permitted; and they lightened their hours or intensified their devotions by writing lyric poems of a light, a devotional, or a penitential nature that are the chief glories of medieval English literature.

Among this medieval literature there were of course pictures of prelates, priests, and monks, penned by the laymen of the age, and sometimes by the clergy. It has been the fashion of anti-Catholic minded persons to extract from the great body of this work only the pictures of bad priests and to call them simply "priests." But if we go to the authors themselves we find that there are also in Chaucer, in William Langland, and in Laurence Minot, many pictures of good priests. We also find that the bad priests were distinctly labeled and recognized as "bad priests" without any attempt to make them appear merely "priests." Furthermore most of the unfavorable pictures were drawn by reformers who were trying to correct abuses and to preserve the Church. Indeed, as Dryden has so well said: "The scandal given by particular priests reflects not upon the sacred function. Chaucer's Monk, his Canon, and his Friar, took not from the character of his Good Parson." Certainly, the whole field of medieval English literature taken as a whole is Catholic in tone. Those who have surveyed it for literary purposes and arrived at any other conclusions have simply been over-cautious in selecting only those things for quotation or comment which might seem to smack of the "dark ages" or seem to reflect upon our religion. In the lighter literature of the time, as contrasted with the satiric, we find ample evidence of what were the truer ideals of the mass of the people. In the great number of vagrant medieval

romances, most of which knew no bounds of nationality and belonged to no particular literature, we find firm Catholic principles, principles later organized by Malory into the Arthurian cycle of Christian tales set in Christian lands, though still later devitalized into mid-Victorian sentimentality by Tennyson. The story of the Grail was perhaps the most popular. And the story of the Grail is the allegory of the Mass, the continual quest which only those that are pure in heart may successfully accomplish. It is the reflection, this tale, of that great medieval faith, which raised huge cathedrals and transfigured humble hermits, which kindled the imaginations of unimaginative men.

Later in the sixteenth century Henry the Eighth decided that he was more apt at founding a Church than were the Apostles themselves, and—defending the wrong faith—he and his successors so impressed Anglicanism on England that the Catholics gradually disappear from the roll of the names of English men of letters, in the seventeenth and eighteenth centuries. He himself was responsible for the death of the great Catholic, Sir Thomas More, whose masterpiece the "Utopia" was such a remarkable book that its name has been taken into the language itself. In addition to Shakespeare, of whom I shall have more to say in a moment, and John Heywood whose incisive wit and dramatic merit are of more value for their depiction of social conditions than as literature, we find in the great democracy of letters which flourished under Elizabeth of England two Catholics whose names will not be forgotten as long as English literature continues to be studied and read. They are a strange pair: Thomas Lodge, son of a Lord Mayor of London, and Ben Jonson, thundering bricklayer. One was a gentleman born and bred, and ever, in the fashion of the day, subscribed himself as such: but he failed at several forms of literature and gained but few successes, those however noteworthy and indubitable, and then drifted into the medical profession and into the fitting obscurity of recusancy. The other began in humbler wise, fought a path for his huge frame almost to the very door of the Mermaid, gained the ear of a literary king who came down from Scotland in 1603, and became a regular writer of charming courtly pageants and masques in addition to the powerful comedies on which his reputation so securely rests. We do not know if the two ever met, though they lived in the same day and age. We are aware of only three things they had in common: a taste for scribbling, an adventurous youth, and the experience of conversion to the Church of Rome. It would be almost gratuitous to remark upon the literary merit of the author of "Rosalynde," the "Wounds of Civil War," and that charming typically Elizabethan sonnet-sequence, "Philis," or of the claim to distinction of the writer of "Every Man in His Humor," of "Bartholomew Fair," and of the sound philosophy of "Discoveries."

The seventeenth century counts its most distinguished men of letters to be Shakespeare, Milton, and Dryden.

Milton, of course was a Puritan, though a more stately one than his humble jailbird fellow of a Puritan, Bunyan. Of Shakespeare, the most distinguished of modern American scholars who have penned his biography, says with what seems to be regret: that we cannot say for certain that he was not a Catholic. In selecting Elizabethan drama, it is better from a Catholic standpoint and from an artistic standpoint as well to prefer Shakespeare's "King John" to the old partisan play which was its antecedent, to prefer the charm of "As You Like It" to the viciousness of Beaumont and Fletcher and their distorted view of life, to prefer his "Hamlet" to the heartless horror of Ford. And Dryden? Dryden, the poet whose name is generally taken to represent a period in literature, who in fact absolutely dominated literature for the space of forty years? What of Dryden? He also was a Catholic, a convert, who though accused of time-serving and of fickleness, held fast to the true Church when he had found her. His "Religio Laici" comes straight from the heart. His dramatic criticism set new standards, not only for criticism, but also for English prose.

He who would give a course in English literature covering this period would find little difficulty in adhering to Catholic standards with such masters as these to cite and expound. And even among the lesser lights, he would not be wholly at a loss. The seventeenth century was a period of change. In 1600 the splendid flower of Elizabethan literature was just breaking into bloom; at the end of a hundred years the scent was gone, the flower was remembered only as a wild excrescence of nature, and conventionalized decoration had taken the place of spontaneous design, for, whatever else it did, the restoration did not restore an art that had died slowly and gradually. Illustrating this change there were three Catholic authors: Massinger, Shirley, and Davenant. In Massinger there are many remembrances of the fine old strength of "rare Ben Jonson": in Shirley there was enough of the former fire left to make a modern critic remark with justice that his play "The Cardinal" was "the last great play produced by the giants of the Elizabethan age"; in Davenant, the antique fashion is seen, but the new is making itself felt. "The old actors decay, the young grow up." All was actually changing in the drama as well as in life. These three dramatists, taken in succession well illustrate the trend of the English drama in these times. We need not go outside the circle of Catholics to study and to learn what was happening in English letters.

It is only when we come to the eighteenth and the nineteenth centuries that we find dangers ahead. There were so few Catholics in England during these centuries, so few Catholics of education, so few Catholics of literary bent, that we might as well admit that if our study of literature is to remain purely Catholic it must be very scant indeed and will not be representative of English thought at all; and that if it is to be based upon the real literary achievements of the English people, it will not be Catholic in tone.

On the horns of such a dilemma, we hesitate. Pope and Gibbon and Moore and Sheridan are distinguished names, but, for our purposes, dangerous. The novelists of the nineteenth century are neither Catholic nor, as they reveal themselves in isolated phrases, even tolerant toward Catholicism. The poets of the romantic movement are almost all actually hostile. The powerful Victorians are thick with sugar-coated sentiment and too vaguely idealistic in philosophy to enlist our sympathies. The Catholics like Patmore, Lionel Johnson, Sheehan, Crawford, and Newman live in a world too remote from the main trend of English thought to be representative. We must then, either frankly discontinue our attempts to give a course in Catholic men of letters before we reach this treacherous ground; or we must go on with our course of reading and frankly bear in mind that we are dealing with persons who scrupled not to deny our Faith. The first course would be best for Catholic reasons, the second for general educational reasons. My own decision is made plain, and my own advice is clearly implied, by the fact that here I end my essay.

Latin America's Irridenta

M. B. DOWNING

IN the recent exchange of notes between the Presidents of Chile and Peru arranging the preliminaries to reopen the discussions on the political control of Tacna and Arica, the irridenta of Latin America, sounds the first echo of the swelling chorus coming out of the Disarmament Conference which sits in Washington. The Republic of Chile which owns one of the finest navies in the Southern hemisphere and can call forth the best equipped and largest army, has proposed to her less prosperous neighbor, Peru, that the latter permit the wisdom of its statesmen to attack this forty-year-old grievance and thus join the rest of the world in an effort to make war unthinkable between civilized nations. The old method of the plebiscite is the solution, but whereas, in 1912, Chile named 1933 for this exercise of the ballot, she is now willing that it should take place whenever Peru and the inhabitants of this area of potential war are in readiness. In 1912, this treaty with Chile so incensed the people of Peru that they rose in one of those sudden revolutions which are swift and sure as the storms which sweep their coasts, and the signatories, President Guillermo Billinghurst and his Cabinet, were overwhelmed in the political cataclysm. So, not only is this exchange of notes the first echo but it comes in the way of the first test of the world's sincerity in accepting the terms of Mr. Hughes' stirring prologue to the Disarmament Conference.

Chile has made the grand gesture for peaceful adjustment by conference and Peru which is deeply involved financially and staggers under the maintenance of a modest military machine, must logically welcome any

procedure that permits her to expend revenue on internal development. But Tacna and Arica have been slogans of war in Peru ever since they passed from her control after the disastrous war of the Pacific. They have all the dire power to stir strife in Chile that Alsace and Lorraine or the Trentino region had unhappily possessed in France and Italy.

Incense burners claim for Mr. Harding's convention that he has put seven league boots on the world's ideals of right and justice and that its principles have invaded even the dark spots of earth, not to mention all the civilized portions of it. If Peru has changed heart sufficiently even to permit the discussion of the re-opening of the plebiscite adjustment, it shows progress. But the real test is whether Chile will present a treaty which the world will accept as just and reasonable and not the old document whereby in the joint conference, Chile had three voting delegates and Peru but two, so that no matter how sound the argument or righteous the claim, Peru was outvoted before she began her plea. This will be also the test of whether the Latin world is experiencing a quickening of conscience and can distinguish without martial duress the difference between *meum et tuum*.

It is forty years since Tacna and Arica passed from Peru to Chile. Another generation has grown up, Chileans have spent money and improved conditions, and the residents naturally resent being disposed of without their consent. It was quite reasonably thought that France would never have kept her lost provinces if she had permitted a popular vote. If these two districts of Latin America's irridenta are Peruvian, the bare suggestion of letting them vote on their political fate, should not be so violently resented. This conference between the two nations represented by their highest statesmen, will be more illuminative regarding results to be expected from the Washington conference, than reams of speeches and tons of explanatory data from the delegates. For the inviolability of treaties is among the issues between Chile and Peru and between these two and Bolivia. For in 1893, a treaty was signed at Ancon which dealt with all the loose ends of grievances that grew out of the war of the Pacific, and it was then provided that a plebiscite would be held to determine the nationality of Tacna and Arica, but whether through accident or intent, the terms were so obscure that the contestants were never able to agree and the plebiscite solemnly promised has yet to be held. When an agreement was reached in 1912 to redeem this pledge nearly twenty years overdue, the Peruvians arose as one man and obliterated its authors.

In asking for the new discussions, President Alessandri of Chile has built his arguments on the former agreement nullified by the revolution. However he will concede a point, if Peru will do the same, where the plebiscite enters traditionally Chilean soil, even though once governed by Peru. It is a delicate balance and

will test the sincerity of both nations dealing entirely with the material advancement. This dispute is utterly incredible to the more practical northern mind, since both districts are barren wastes with a population of less than a prosperous country town, something below 35,000. But the Latins are famous for waging wars for principles and this seems the foundation of this feud.

Bolivia enters the struggle through her demand to have a sea port and through her reiteration of the promises made first by Peru and then by Chile that this should be restored through Arica and Tacna. Since these districts were a thorn in the side of both nations, Peru has been entirely eliminated from this adjustment and Chile failing to fulfil her promise according to the terms rendered an equivalent service by building the great trunk line which connects La Paz, the capital of Bolivia, with a sea port of Arica and the vast nitrate fields at Antofagasta.

This is something, but she pines for a port. But what about the principles of international justice and right? Are Chile and Peru converted so utterly and has Bolivia, one of the best mannered States of South America, become so hardened that she will prevent settlement of a serious dispute for the sake of material advantage? True, Bolivia needs a seaport but the adjustment which will give Chilean peoples to Chile and send Peruvians where they belong in this plebiscite about Arica and Tacna, will help her not at all, but only transfer her obligations and dependence on Chile to both countries and entangle them hopelessly. And Bolivia still holds a treaty which definitely promises her the sea port. But though Latins are usually far more punctilious about their written promises than nations of other blood, in these instances they have acted as nonchalantly as Russia did about the ports of the Caspian, or Great Britain on occasions too numerous and historically too well documented to call for enumeration. Perhaps a certain incident of the Disarmament Conference has given the Latin conscience a twinge, for it positively electrified the American and European diplomats, at least apparently, as regards the latter. This was the declaration made by the Portuguese delegate, Viscount d'Alte, who is likewise the minister from that turbulent Republic to Washington, as he was of the monarchy which was overthrown by murder and sedition. The Viscount said that he had so frequently been asked why Portugal had entered the "World War" as the ally of England, that he would now present his case. His country, like all of the Latins, regards a treaty as the most sacred of secular documents and in 1373 such a paper was drawn between King Ferdinand of Portugal and King Edward III of England. By its terms Portugal then powerful but now so tiny on the map of Europe placed her full military strength and national resources at the disposal of the British in their need, as the negotiations stipulated. England has passed from Plantaganet to Tudor, down the Stuart and Hanoverian dynasties to the present house of Windsor, and

Portugal has discarded her historic house of Braganza in favor of a republic, yet this treaty, said the Viscount, was in no manner regarded as a scrap of paper or other than the solemn covenant of a self respecting nation. It really has no connection with the issue, but it has been suggested that Great Britain promptly reminded Portugal of the old allegiance and obtained her support when every soldier counted on the battlefields of France and Belgium, and every dollar helped in the commissary.

And it would be a far stride forward if Peru consents to the just and logical solution of the Tacna and Arica problem, and if she refutes the pessimists who regard peace conferences as mere vocal exercises and the opportunity for bursts of oratory, by accepting the solution presented by the plebiscite. There are those who predict that President Alessandri, through his suave and noble sentences, has lighted a fuse which will blow his administration out of the water, and that Peru will experience as woeful an upheaval as in 1912. But if the reverse proves true, and the nations which erected the splendid Christ of the Andes are ready to make heroic sacrifices for their principles, then some good has followed the promptings of the convention towards international probity and towards the realization of an international standard of honesty and fair dealing which is maintained through the intercourse of honorable men.

Protestant Hungarians and Episcopalians

FLOYD KEELER

EVER since the last Lambeth Conference set forth terms upon which the Anglican Communion felt it could invite other religious bodies to consider the subject of union or reunion as the case might be, there have been attempts to bring about a working agreement between various Anglican Churches and other bodies. Although the Bishop of Zanzibar and a few other "Catholic" enthusiasts felt hopeful that the Lambeth proposals would serve as a basis for healing the breach with Rome, nothing has resulted, or is likely to result in this direction, for reasons which are so perfectly obvious to a Catholic that they need no discussion. Rome does not feel the difficulty of disunion, for she realizes that "unity" is one of her possessions, and she has never broken it, but Protestantism of almost every sort is nowadays smarting under the sting of the well-founded accusation of having broken the peace of Christendom, and the more devout souls among the separated bodies view with consternation the practical evils which have flowed from the havoc their ancestors wrought. Hence, when so large and respectable a body as the Anglican Communion sets forth an irenicon, it is eagerly scanned to see if it will offer any solution of the problems which confront it.

The first effort of any consequence was the proposed

"concordat" between American Congregationalists and the Protestant Episcopal Church. Its terms have been set forth by a number of writers in the Catholic press and need no further elucidation here. The matter was threshed out at the General Convention of the Protestant Episcopal Church and there it became evident that neither party would be satisfied with it. Except to serve as a warning, and to some extent as a basis for further negotiations the concordat has passed into history. Congregationalists and Episcopalians are still separate, and seem likely to remain so.

Meanwhile in another direction a parley has been taking place very quietly, and only after it seemed to have resulted in a definite step towards union was it made public. We refer to the agreement whereby certain congregations of the Hungarian Reformed Church are being received into union with the Protestant Episcopal Church in the United States of America. It seems that this Hungarian body has been a "mission" from the home Church, largely supported from its treasury and in close connection with it in every way. The home Church appears to have "Bishops", although a correspondent who ought to know its polity refers to it as "presbyterian," and in theology it seems to have been influenced rather by Geneva than Wittenberg. One gathers that none of these Bishops have been resident in the United States, for nothing is said of their taking part in the concordat. This of course might be accounted for by the fact that their episcopacy is not accepted by the American Episcopalians.

Under the agreement drawn up by a joint representation of the two bodies concerned, these Hungarian congregations come into organic union with the Protestant Episcopal Church, though they retain, as would probably be legally necessary, their corporate existence with regard to the property they have accumulated. But the interesting part of it is not that of business, but of theology. Under the terms set forth the Hungarians agree that

Whereas, Some questions have arisen as to the validity of the ordination of the clergy of the Reformed Church of Hungary now ministering to said congregations and missions from the standpoint of the said Protestant Episcopal Church;

The clergy of said congregations and missions, without repudiating their existing Orders, agree to accept additional Ordination at the hands of the Bishops of the Protestant Episcopal Church in accordance with the requirements of said Church.

With reference to the administration of the sacraments it is stipulated that:

The validity of Baptism and the sufficiency for admission to Holy Communion or Confirmation heretofore administered by the clergy of the Reformed Church of Hungary in the United States shall be accepted by the Bishops, parties hereto, subject to proof of the actual administration of such Sacraments in any case where they may deem it necessary. But hereafter in all such congregations and missions Confirmation shall be administered by Bishops of the Protestant Episcopal Church only or by other Bishops in full communion with said Church.

In an editorial entitled "Welcome to American Hungarians" the *Living Church* comments, on the whole, very

favorably with regard to this alliance. Indeed, as a protagonist for union and as a defender of the Lambeth proposals it would be hard for it to do otherwise, but the *Living Church* always endeavors to look at things with at least a semblance of the "Catholic" view point and it here and there suffers a qualm of doubt with reference to such matters. It asked the exceedingly pertinent question: "Are these ministers intelligently and knowingly asking to be made priests?" And the editor concludes that "the whole context seems to imply a desire to validate a ministry according to Catholic usage." But right here the Protestant Episcopal Church is confronted with a difficulty which it may be hard to make a Magyar understand. Why should that be required of them which seemingly is not required of those born and bred in the Protestant Episcopal Church? So long as men may not only be ordained priests in the Protestant Episcopal Church without in any wise accepting for themselves an idea of priesthood, but may also be consecrated Bishops for the express purpose, one would suppose, of ordaining priests and at the same time repudiate all idea of the Catholic ministry, why should a Hungarian necessarily accede to such ideas? Nor will he. He is not illogical enough to believe that what is obligatory on him is superfluous in an Anglo-Saxon. The *Living Church* falls back upon the doctrine of "corporate intention." It says: "Individual bishops or priests may be deficient in their hold upon the necessary doctrine, but if they deliberately carry out the requirements of a Church whose corporate intention is sufficient, the ordination is valid." Well and good, but it is difficult to support their contention that Anglicism has all along exhibited such "corporate intention." The formularies of the Book of Common Prayer may be so interpreted but the intention of the law-giver enters in, and one may not say clearly that those who framed its compromises wanted to do more than make such an interpretation a possibility. I have known, by the way, theological seminary professors in the Protestant Episcopal Church who ridiculed the whole Catholic idea of intention as necessary at all, and who taught their students thus. It is right here that Anglicanism fails as a medium for bringing into any sort of Catholic unity those who have become separated therefrom. Its much boasted *via media* position, attractive as that seems at first sight, becomes nothing but a sort of hazy indifferentism, certainly not a position which anyone cares to assume when he is interested in finding the "truth as it is in Jesus," or in following the will of God as revealed through the Church which He founded.

I am not inclined to stress so much as some are, the motive of self-preservation in this Hungarian movement. No doubt the fact that "the Presiding Bishop and Council" stand ready to supply salaries for the Hungarian Reformed ministers who conform, and that the provisions of the very excellent Clergy Pension Fund of the Protestant Episcopal Church are to apply to them, helped to bring them to consider this union rather than some other.

But I would not accuse them, therefore, of having been mercenary in the matter. A man may not be faulted if, in following his convictions, prosperity happens to ensue. The fact that it so seldom does ensue is perhaps, what so often throws suspicion on such cases. I am inclined to believe this a genuine conversion, a real longing for that union, which everywhere outside the Catholic Church seems to be mistaken for the fundamental unity which we know. And in the fact that this misconception is so widespread and that it is beginning to produce results lies the significance of the whole movement. For, first: every such union at once reduces the friction between Protestants and gives to the united body a far greater strength than either or both the contracting parties possessed separately. This Hungarian movement does not involve a large number of persons, but it points the way for associations which do involve a larger constituency. And secondly: if Protestants generally can be led to accept this substitute for the real thing, the path of return to the one true Fold will be greatly blocked. It is always harder to convert a man who has an idea of the truth, but who holds it in a confused way, than to convince one to whom the truth comes as an entirely new revelation.

I do not feel that the way back is yet at all clear as far as the historic divisions among English-speaking Protestants are concerned. Their differences have existed too long, their animosities are too deep-seated, and the "get-together" process recalls too many unpleasant memories and involves too many mutual concessions to make it feasible yet. But with these "foreign born," whose history has not crossed our own until recently, whose racial, linguistic and religious instincts are altogether different,

and who (most important) do not have to re-unite with something which their ancestors repudiated, the case is far easier. Our immigration has been increasingly from the minor peoples of central Europe, from the Balkans, and the Slavic races, and they are the ones concerned. Hitherto most of these peoples, when they were not Catholics, have been not so far removed from the Catholic viewpoint. In many cases they are "Orthodox," possessing valid, though schismatical, Orders and Sacraments. What is to be the result if the glamor of union with Episcopalianism is thrown over them and they cast their lot in that direction? Will their Catholic view of Sacramental life be able to leaven the dull lump of Protestantism and make it seek the real thing, or will the riches of this world tempt them to forego that and make them become the kind of pseudo-Catholics that some Anglicans attempt to be? Or will they give up Catholic practise altogether and merge with Protestantism as we know it?

In any event, each union will lessen the number of conflicting denominations and will tend towards making more easily definable the differences between Catholic and Protestant. Perhaps that is just as well, perhaps when we have only two divergent interpretations instead of 200, it will be easier for men to choose, and the chances of their choosing the truth will be greater. But in whatever way, under God's Providence, these efforts may work out, it behooves us not to minimize the importance of such unions, nor to relax our efforts "in season, out of season" to bring all men, so far as we may have the opportunity, to a knowledge of the truth. A great responsibility is laid upon us, it grows heavier as time goes on. God grant that we may not fail in it.

Nature, the Supernatural and Irish Music

JAMES T. CASSIDY, B.A.

THE Irish people have long been noted for the natural simplicity of their lives and the supernatural keenness of their souls. Their character and their environment have conspired to render them peculiarly immune from those factors of civilization which extract from the heart the sap of humanity or dull the vision of the unseen world. Furthermore their naturalism is of such a kind that it reacts upon and vivifies their spiritual perceptions whilst their sense of the supernatural gives them a transcendental interest in nature which more materialistic nations cannot possess.

Amongst the many departments of Irish life which supply evidence of this dual fidelity of the Gaelic race to nature and the spirit-world the national music holds a conspicuous position. That it should partake of some of the ruling traits of the mentality which is its source is only reasonable, for it is primarily a product of the mind of the common folk, of that element of the nation which is greatest in quantity and purest in racial blood and attributes.

Besides it has absorbed in an emphatic manner a considerable portion of popular energy, being as Davis chose to call it the "first faculty" of the Irish, the pet-child of their genius.

Of the musical qualities under discussion we believe naturalism to be more easily detected. Those who have made a study of Irish song-lore never fail to discover in it what Redfern Mason calls "the cry of the natural man." One, however, need not be a specialist to be so impressed. Anyone who has heard an Irish folk-song must admit that its primary appeal is expressed in terms of melody wrung from the very heart of humanity; that it fascinates by an admirable concealment of art and lays a minimum of emphasis on harmony, the intellectual element of music. Its note of spontaneity suggests more the striving of the singer who aims at the expression of his songful individuality in terms of sweet sound rather than the effort of the artist who wants to win the approval of an audience for his musical technique.

On this relative insignificance of the artificial in Irish music much light is thrown by a consideration of the Celtic character. Reverence for the past and the tendency to adhere to tradition have made the Irish specialize in that type of song best calculated to preserve the great emotions of their fathers and reveal phases of the racial character which only the mirror of bygone times can reflect. Ireland, familiar with strong passions, has adopted the lyric as the channel of musical expression most suitable for the release of individual feeling. She has known much sorrow and her sad heart has naturally sought in mournful strains an outlet for her grief. Much of her energy has been suppressed by the circumstances of her history, and endowed as she is with a generous supply of human dynamics she takes keen delight in the freedom and vigor of martial or sprightly airs. From her has come many a lovely lullaby, for through temperament and destiny she has known the violence of the storm and by force of contrast has learned to cultivate the beauty of peace in the sleep-song. She has cherished the ideal, and revolting against the prosaic matter of fact, she has created songs of occupation specially adapted to the relief of monotony during hours of labor. Her social instinct has been strongly developed and she has found a rare companionship in song when haunted by the spirit of loneliness.

Further evidence of the natural character of Irish music can be gathered from the dances of the countryside. Jigs, reels and hornpipes in abundance are very popular and are shot through and through with an energy and a sense of abandon calculated to appeal only to a people who value rhythmic movement as a poetic mode of releasing human dynamics. The movements necessitated by these thrilling dance-tunes are so rapid and intricate that they monopolize the attention of the performer and his whole being is devoted to the effort of expressing in action the message of the musician. Hence arises the chaste character of Irish dances which afford only a minimum of opportunity for anything that savors of sensuality.

This naturalism in song may to some extent have been inspired by the Celt's close observation of bird life. In the feathered flocks what he found most fascinating was their music. The gushing song of the blackbird, the thrush, the linnet, the goldfinch and the skylark so suggestive of creatures vitalized by the spirit of music engendered in him a tendency to sing as his heart dictated. In the early Irish legends there is evidence of a belief in a kinship of song between birds and human beings. So closely related to the soul of the singing-bird world did Gaelic humanity seem that the latter in its legends deemed the former worthy by virtue of this bond of music of the attribute of speech and the honor of chanting like monks the praises of the Lord. In the "Adventure of Columba's Clerics" there is encountered a bird which sang, "from matins to tierce, all the good God wrought before the creation of the elements, and, from tierce to midday, tidings of the birth and baptism of the Son of God . . .

and tidings of the Day of Judgment." In Heaven itself Gaelic fancy gave birdlike forms to the blessed souls that were "making music" to the Lord. This tendency to find in song a nature-link between man and bird is still in existence, for the Gael is now as of old very close to nature.

It is doubtless, too, the belief in the natural magic of song which has forced the Irish to the conclusion that animals, especially cattle, can be influenced by sweet sounds. As early as the tenth century we hear of gentle kine yielding more graciously their milk "whilst the birds were singing" in their ears. And today the Irish milkmaid has recourse to this ancient charm of the birds when she wants to obtain a good measure of milk from reluctant cows.

For the primitive Celt even inanimate nature provided musical instruction. The power of imparting the gift of song was supposed to reside especially in trees. It was thought that some magic influence in a willow suspended over the lintel of the door could stir the springs of musical desire in the inhabitants of the house and incite them to dance. The hazel, too, was regarded as the favorite haunt of the spirit of music. Even the melancholy yew-bush is spoken of in the "Battle of Mag Mucrine" as yielding sweet strains for the ears of the fighting men. And in the strange old religious tale of the "Evernew Tongue" Gaelic imagination could attribute to a wonder tree "two and seventy kinds of melodies at the approach of the winds." Even in the twentieth century solitary hawthorns are believed to be the chosen haunts of fairy minstrels during the lonely hours of the night.

With this strong note of the natural there coexists in Irish music a considerable atmosphere of the supernatural. To the national genius which has mated so admirably in song the spirit of things visible and invisible, Redfern Mason pays a tribute when he asserts that "the belief that music is the result of the mingling of the human and the supernatural is the deepest word of the Celt in the philosophy of the art." Despite its loud heart-echoes there is in Irish music a something which has a strong transcendental appeal, a something which calls primarily to the soul. Wherein this presence from another world resides it is difficult to determine. Yet we realize its existence with the force of an instinct, with a conviction akin to that of the poet who saw in the sunset a "light that never was on sea or land."

If, however, we wish to step beyond our own feelings and seek objective evidence for the supernatural in Irish music we can obtain some which is highly interesting. One of the clearest proofs of its spiritual character is seen in the influence which it exerted on the minds of the bards. It seems to have predisposed in a singular manner the professors of minstrelsy for the reception of Christianity. The first man to sense the spiritual dignity of Patrick when he appeared at the royal court of Tara was Dubthach, the premier bard of Erin. Dubthach's acceptance of Christianity was followed by an almost immediate sur-

render of the other minstrels of Ireland to the scepter of the Cross. And as the centuries wheeled by the bards were ever foremost in the fight for religion especially in days of persecution when the professor of music died rather than relinquish the Faith of his nation.

On the other hand the Saints who had cultivated an intimacy with the supernatural cherished the national music and very likely found in its echoes from another world much to charm their religious sense. Patrick who was not Irish but who assimilated so many of the characteristics of the Gaelic race had a deep love for its music. He frequently befriended the bards and adopted many of their distinctive customs. Their brethren of later times knowing by tradition his love for music represented him as succoring Ossian, the bard of the Fenians, on whom they bestowed a very long life that he might be able to meet the national apostle. They related how Ossian's condition touched the heart of Patrick and won for the bard the hospitality of the apostle's home for the rest of his life. Columbkille, one of the greatest of the native Saints, was himself a bard and saved the bardic class from exile when their tyranny had aroused the nation's wrath. A similar love of music was displayed by the majority of the other Saints of the Gael who cherished the voice of the harp and made it their constant companion when they traveled.

Speaking of the supernatural in Irish music we are inevitably reminded of the fairies. These elves created by Celtic imaginations and endowed with thoroughly Celtic natures could not be insensible to the lure of the national music. For centuries an important element of fairy lore deals with the skill of these sprites in manipulating Irish airs. Today many a fireside tale relates how deft they are as bagpipers and fiddlers. Often is it told how wanderers by night have been beguiled by their thrilling or plaintive notes and forced by sheer hypnotism of their music to dance till the small hours of morning. No human being can make a musical instrument yield such captivating sounds as they do and the greatest tribute that can be paid to any mortal bard is to say that he has fairy inspiration. It was thus that a poet wished to give the ultimate in praise to the renowned harper O'Connellan when he penned these lines:

There is no heart's desire
Can be felt by a king
That thy hand cannot snatch
From the soul of the string.
By the magical virtue
And might of its sway:
For, charmer, thou stealest
Thy notes from a fay.

In this old music with its noble human message there is a marked revival of interest today. We hope it is the herald of a national musical renaissance calculated to confirm the loyalty of a new Ireland to what is best in nature and through nature to its Divine Author and the supernatural.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

Advertising Religion

To the Editor of AMERICA:

Dr. Coakley's article on "Advertising Catholicism: the Results," December 31, answered the very questions that many were asking. The pity is that the splendid work done by the "Pittsburgh business men who believed in their religion" should have proved so short-lived, for it was surely a modern instance of David decapitating Goliath with his own sword! As the advertisements were absolutely uncontroversial and inoffensive in their matter, the source and character of the opposition to them reveals the tremendous good they were doing, and had they resulted in making only one convert instead of a whole family of six converts, they would have been well worth the trouble and cost. The Catholics were simply doing what St. Paul did in Athens, and seem to have met somewhat the same reception. It is impossible to raise the standard of Christ without rousing the ire of Anti-christ. The strange thing is that any Catholic laymen or clergymen should have "bitterly opposed them, and tried to stop them," for they claimed to have the approval of two Cardinals and fifteen Bishops and Archbishops. In reality they could claim more than that many, for they were merely the practical application of the first article of the first Catholic Truth Society of America which had the approval of more than a score of Bishops and Archbishops, of Cardinal Gibbons and Pope Leo XIII. The latter granted special indulgences to all who "wrote, read or distributed" the matter published by the Society. The article referred to as the first means of spreading Catholic Truth, read as follows: "The publication of short, timely articles in the secular press (to be paid for if necessary) on the fundamental doctrines of Catholicism." The chief difference was that in those days it was never found necessary to pay for them; they were welcome as news matter. Pope Benedict himself has referred to the American secular press as "a pulpit from which a larger congregation can be reached perhaps than any other." If we cannot have a Catholic daily press, why not make the daily press Catholic, at least to the extent of telling the truth about the Catholic Church and Catholics? A local paper recently devoted five columns to a verbatim report of a lecture on Christian Science. "They are all doing it!" Catholic truth has nothing to lose in a contest with error. Why ignore the greatest opportunity ever offered to us?

White Bear Lake, Minn.

WILLIAM F. MARKOE.

The Leopoldine Society

To the Editor of AMERICA:

In the many appeals which are being made for the relief of the unfortunate people of Austria, frequent mention is made of the part of Austrian Catholics have taken in the upbuilding of the Church in America. This really important work, done so generously by the Austrians, Slavs, or Hungarians, of the old Dual Monarchy, cannot be better shown than in the records of the Leopoldine Society of Vienna. Unfortunately, the noble work of this Society seems to be well-nigh unknown by the present generation of American Catholics.

To recall some of the benefactions, which we Americans have received from this Society is not only a matter of justice, but ought to prove an incentive in aiding the Austrian people in this their hour of need. The sum of money contributed to the missions and dioceses of the United States and Canada in the thirty-seven years from 1830 to 1867, amounts to 1,244,085 florins or about \$500,000. Practically every American diocese during the years from 1830 until 1846, was the recipient of funds contributed by the princes and peasants of Austria-Hungary to the treasury of the Leopoldine Society. Only three American dioceses received less than 10,000 florins, the then Vicariate of Texas receiving 7,000

and the dioceses of Chicago and Hartford each 9,000. One sees that of Cincinnati, was the recipient of 115,495 florins, about \$45,000. Charleston and Vincennes, each, were given 50,000 florins. Even to dioceses which are now considered venerable and solidly Catholic, such as New York and Boston, the Leopoldine Society contributed 28,500 and 16,000 florins respectively.

Nor were these benefactions bestowed only on dioceses where German Catholics were numerous; one finds New Orleans, Mobile, Natchez, Nashville and Trinidad, S. A., numbered among the dioceses that received of the pious zeal of this Society. It is estimated that from 1830 until 1910 over \$680,500 was sent by these Austro-Hungarians to the struggling churches of our country. This amount, large as it is, tells nothing of the sacrifices made in its giving, for, although the membership rolls counted the names of the Emperor and the highest of the nobility, the annual membership fee was placed very low, at a few cents, so that the humblest peasant or the poorest artisan might contribute his mite to America's struggling Catholics. Money was not the only gift of these good people. Pictures, statuary, other church accessories, such as we are now beginning to send to our priests in the fields afar, were frequently sent to us.

At a most opportune time, too, did all this aid come, for, in the first twenty years of the Leopoldine Society, the most flourishing dioceses of our country were in the condition of some of our Southern dioceses today. In the Middle West, to which a great amount of this substantial aid went at that time, there were few dioceses and these in a state little better than a vicariates-apostolic of the Orient. To all these struggling churches, the Leopoldine Society gave freely from its treasury, the contributions of the wealth and the poverty of Austria-Hungary.

Surely, the recollection of these benefactions ought to stir our generous-hearted Catholics to even greater efforts for the relief of our Austrian brethren, especially since, to such a great extent, they are the debtors of our gratitude.

Woodstock, Md.

M. P. H.

The Senate Committee in Haiti

To the Editor of AMERICA:

The article entitled "The Senate Committee in Haiti" by Mr. William B. McCormick in your issue of January 7, 1922, will inevitably give any reader a totally false impression of the hearings held by the Senate Committee at Port au Prince, Haiti, in December last, and of the whole atmosphere in which the investigation there was made. As counsel for the Haitian interests at these hearings I know something whereof I speak.

Mr. McCormick's article contains several specific misstatements and material omissions: 1. On page 269 your correspondent speaks of "this lack of a real appreciation of the gravity to Haiti and its cause of the Senate Committee's hearings in its country." On the contrary, every loyal Haitian looked to this investigation as the salvation from six years of alien misrule and imperialistic adventure, looked to it as the only hope of restoring either complete independence filched by the United States in 1915, or a vastly larger measure of self-rule than is now enjoyed under the martial law of the marines and the contemptuous neglect of unsympathetic treaty officials. 2. The significant point of the testimony of Delorme is suppressed, namely, his illegal arrest and confinement by the notorious Kenny, without apparent shadow of excuse, an event which took place not in years gone by but just nine days before the landing of the Committee in Haiti. 3. The characterization of another witness, a man of average appearance, intelligence and personality, as not a "normal" person. 4. M. Sylvain was not "called as a witness" nor did he offer "testimony." He made an *unsworn* statement of welcome to the Senatorial Committee and requested them to go in person to the interior regions where the worst abuses had taken place. It is true that to any person accustomed only to Anglo-

Saxon judicial procedure, many of his statements would be grossly improper as the veriest hearsay; but they would be quite competent and proper under Haitian law even if considered as testimony. In a fundamental divergence of psychological approach to the main question lies the explanation of the complete misunderstanding between the Senators and M. Sylvain. All of this was quite beyond the comprehension of your correspondent. 5. M. Sylvain stated specifically that the refusal of the Occupation to transmit his telegrams to witnesses was "a few days" before the arrival of the Senators. 6. Full answers to many of the "pertinent questions" put to M. Sylvain by the Senators were already in the record of earlier hearings. The pertinency of the date of termination of every Haitian administration in the past thirty years, the subject of detailed questionings, is open to doubt. 7. It is my recollection that M. Sylvain was prompted only concerning these dates. How many Americans can give off-hand the sequence and dates of every administration at Washington since 1880? 8. M. Sylvain showed not the slightest "contempt" for the Senators, nor did I hear him express any such sentiments in numerous conversations with him, only amazement and regret that so much valuable time should have been consumed by "pertinent questions" apparently designed to show up the Haitians as a "backward" people. 9. M. Sylvain is distinctly not a politician. I believe he has never held public office. It is a cardinal principle of the "Patriotic Union," of which he is the head, that the Union shall not concern itself with candidates, parties, or platforms, but that its leaders shall work solely for the liberation and unity of Haiti. 10. M. Sylvain's whole efforts for months have been, not to discredit the results of the Senate investigation, but to pin the hopes and aspirations of his people upon this very investigation. To that end no opportunity has been lost to emphasize the vital importance of its labors to Haiti.

Mr. McCormick, curiously enough, omitted, in speaking of the apparent lack of preparation, to state that the date of the arrival of the Senate Committee was known and announced but ten days before the party landed and that travel and communication are exceedingly difficult. It was for these reasons that the Patriotic Union was not fully prepared to put forward the best witnesses on the very day that the Senatorial party and myself landed at the capital.

The Haitians are not fighters as are the Irish; they are easily discouraged and turned back by obstacles which would seem minor to us. They have none of the genius of Americans for organization, committee work and "efficiency." The Haitians felt, and with a considerable measure of justification, that the attitude of the Senators on the first two days was distinctly hostile toward them and markedly favorable to the Occupation. The hearings were outwardly fair enough while they lasted, but some idea of the difficulty in presenting to the Committee even an outline of the principal features of the alleged abuses, would have been gained if the reader of Mr. McCormick's article had been told that just one and one-half days of the four days which the Committee passed at Port au Prince were devoted to the hearing of formal testimony. The Haitians knew that the hearings were too short, they felt that their witnesses were often heckled rather than fairly cross-questioned. They experienced all the subtle, intangible inhibitions of a weak, oppressed people trying, in a few hours, to sketch the picture of their grievances. Of all this your correspondent got no glimmer and gave no reflection. It is a great pity that through the evident ignorance on Mr. McCormick's part of the mass of testimony already offered in Washington and of the fundamental aspects of the Haitian attitude toward our Occupation, the Catholics of America should be given such an amazingly distorted picture of Catholic Haiti.

New York.

ERNEST ANGELL.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 28, 1922

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The Vicar of the Prince of Peace.

THE Popes come, they pass and are ranked with the long line that began with Peter. Christ's mystical Body, the Catholic Church, dies not. But the Popes, like Him whose vicars they are, undergo the common lot of mortality; the One because He freely chose it, the others because apart from their great office, they are children of Adam as we are. Two hundred and sixty have ruled the Church of God since that day when a timid fisherman from Judea, with sunken eyes and cheeks that were furrowed with tears, came to establish in the imperial city of the Caesars the center of Christ's Kingdom upon earth.

And now Benedict XV has laid down the staff of the shepherd to rest in God with the Gregories, Leos, and the Urbans, his predecessors in the royal line of the Pontiffs. Tremendous were the burdens laid on those frail shoulders. Scarcely a Pontiff since the days of Peter has been asked to drink a cup so bitter, for the Father of Christendom, saw his children die in the greatest of all wars, and alone in his sorrow as in his sublime office, he drank the chalice to the dregs.

Of his work for the Church and for the whole world, but one word may here be spoken. The Master whom he served with singular fidelity was the Prince of Peace. His vicar was the ambassador of peace to a world torn asunder by bloody conflict. During those dark years, one voice alone, the voice of the Vicar of Jesus Christ, was raised to bring the world back to the ways of peace, one voice alone preached to the world the peace surpassing all understanding that can be found only in a return to the Gospel of Jesus Christ. Let it not be said that his efforts were unavailing, for he cast a principle into the world that in the end men must heed. As conference follows conference the world begins to understand that peace can never be established unless it is founded on

honor and justice and love. The world will remember that this was the message preached from the outset of the conflict by Benedict XV.

For more than seven years he was Benedict XV, and the world wrote his titles. He was His Holiness, the Pope, Bishop of Rome and Vicar of Jesus Christ; successor to St. Peter, the Prince of the Apostles; Supreme Pontiff of the Universal Church; Patriarch of the West; Primate of Italy; Archbishop and Metropolitan of the Roman Province; Sovereign of the Temporal Dominions of the Holy Roman Church. He had attained to the most sublime office that can be conferred upon man, and that office he filled worthily. But when the shadows fell, the man whose titles could be matched by no earthly sovereign, like the lowest child of the Church, asked that the Last Sacrament might be administered. Through the Sacrament of Penance, the Blood of Jesus Christ was poured upon his soul, his failing senses were anointed with the sacred chrism; and he went forth to meet his Creator, as have millions of faithful Catholics, strengthened for his journey with the Sacred Body and Blood of his Saviour.

Peace be with him who in the world's darkest hour pleaded the message of the Prince of Peace. *Requiem aeternam dona ei Domine et lux perpetua luceat ei.* Give him rest everlasting, Lord, and make the perpetual light shine upon him.

Catholic Press Month

FEBRUARY has been selected this year as the National Catholic Press Month. It will be the second effort made on a national scale to interest Catholics in their own literature. Not only has this grown to be vast in bulk, but it is often excellent in quality and of the highest merit. It will be well, therefore, that everywhere sermons should be preached, articles written, circulars sent out and displays made to impress upon all Catholics, whether in our larger cities or in our most remote towns and villages, the need and value of our own Catholic papers, reviews, magazines, pamphlets and books.

Great things have been achieved by Catholics in the domain of journalism and literature during the last few decades of years, yet they are merely an earnest of what may be expected in the years to come, in view of the present rapid growth of Catholic higher education. But to hasten the development of our literature it is necessary that every possible encouragement be given to whatever is deserving of support, whether from its own intrinsic merit or from the worthy purpose which it aptly serves. Many various demands must be supplied, and these demands themselves should be duly fostered and stimulated, in season and out of season.

While the first responsibility in this regard obviously rests with the clergy and the pulpit—and no wide-awake and zealous pastor can fail to accomplish wonders in promoting subscriptions to Catholic journals or periodicals, and securing the acquisition of sound Catholic literature,

ascetical, social, historical, cultural or recreational for every Catholic home—yet everyone, according to his opportunities, is called to share in this great work. The apostolate of the press consists not merely in the production of literature but also, and essentially, in its distribution. And this apostolate, let it be understood, should no more be neglected within the Church than the ministry of the spoken word and the support of the Catholic school. The effective resolution of an enlightened priest, who felt no personal call to the production of Catholic literature, was to make it his own peculiar task to use every effort to bring about the widest possible circulation of this same literature. Here is a great mission in itself.

While taking a general interest in the apostolate of the press, each one will naturally be inclined to promote in particular the literature most to his own liking and nearest to his own heart. Each journal deserving of support should thus be able to count upon a legion of loyal promoters. Let the readers of AMERICA then make it part of their own earnest apostolate, during this coming month, to secure for their review as many subscribers as lies within their power. Let everyone do something, and many will find themselves in position to secure not only one, but numerous new readers. It is their review, and the extension of its influence lies to a great degree within their own hands.

Methodists, in their Epworth League, have an annual "win-my-chum" week, when each single member is to find some prospective convert and give all his energy towards bringing him into the Methodist fold. The plan contains a very practical suggestion to Catholics, who often think but little of extending and promoting the true Faith by their own personal efforts. It is necessary that every American Catholic become an apostle of that Faith, and realizing its overwhelming significance and importance, devote himself, as far as he can, to bring its blessings to all the world. This zeal will express itself in many different ways. For the month of February a specific direction has been given to it by our American hierarchy. We suggest, then, that each reader of AMERICA draw up his own plan of campaign and pray that God may give to his work the desired increase.

Dummy Directors

THE Standard Oil Company is not famous for the number of its friends, but that much-discussed corporation has its good points. One of these points is its directorate. The Standard Oil Company does not know what a dummy director is. Its directors are in the business of directing, and they do nothing else, and every member of the board, strange to say, is an expert in one or other of the many activities which make the Standard Oil Company a financial success.

The Standard Oil Company thus differs essentially from the majority of American corporations, especially the railroads and the telephone companies. Their directors are

usually men with a reputation of knowing how to make money, but rarely do they know anything of the practical details of the business they are supposed to direct. To realize this fact, one has but to attend a meeting of an investigating committee, or a court in which a damage-suit is in progress. The director may have heard of the offending railroad, that is, he knows he is a director, but at this point his knowledge stops. He will not know that it has borrowed money to declare dividends, or that it writes down heavy liabilities as assets, or that when advertising a bond-issue it offers a table showing enormous net-earnings, and a table showing enormous deficits when asking permission to raise the fare from five to ten cents. Occasionally a hard-headed attorney yields to temptation, and calls this ignorance another name. But generally he is wrong. In nine cases out of ten the ignorance is real, not assumed.

The moral implications of this ignorance are interesting, but need not be touched upon here further than to say that no Catholic can escape any responsibility which wealth may bring by transferring it to a board of directors. But apart from all considerations of morality, the dummy director is a social and economic menace. No man has a right to assume a function of this kind which he is unable to perform satisfactorily, and it is fairly clear that no one but a genius can take an intelligent part in the direction of ten or twelve corporations. A board of active directors, representing all the factors in the business, would probably insure better financial returns than the present absurd methods. But the capitalism fostered by the economic system of the day is always blind, even to its own best interests.

Jail for the Profiteer

FOR many years the Sherman Anti-Trust law has been on the books, but its results have been disappointing. The general purpose of this law, forbidding certain combinations in restraint of trade, is clear; but precisely what it forbids and what it permits, no one, it has been said, is able to declare. Even the Supreme Court is an uncertain guide. In a recent case, the justices siding with the minority observed that the majority opinion flatly contradicted the ruling previously announced in a similar case. One result of this uncertainty has been that the courts are exceedingly chary in imposing jail-sentences upon offenders; in fact, the first jail-sentence was given in New York only a few months ago, and the prisoner was pardoned by President Harding after thirty days of imprisonment.

It is unfortunate that a law with "teeth" cannot be devised to punish offenders in cases which involve the rights of the people to buy at a reasonable rate, and to live like human beings in a house instead of like animals in a pen. In the New York case, the pardoned offender was a dealer in building-materials. He and his associates, by making the erection of new dwelling-houses impossible,

are responsible for the high rents which have prevailed during the last three years. Apparently, this dealer was willing "to take a chance" and sell his material at a high rate, in the belief that the worst he had to fear was a fine which he could easily afford to pay. But the court disappointed him, by sending him to the penitentiary. It is safe to say that this recently-pardoned criminal, if he ever makes another mistake in his interpretation of the Sherman law, will err on the side of caution. He was a profiteer, pure and simple, and a profiteer is another name for a man who takes advantage of the poor. For such as he the Holy Scriptures have other and harder names. "Murderer" is one of them.

In these days of easy parole boards, when even murderers are treated with an exquisite consideration, it is not likely that we can hang the profiteer. But there is no reason whatever why we cannot send him to jail. The present system which inflicts a fine is like setting a burglar free on condition that he returns ten cents out of every dollar he has stolen. Under this system, profiteering and burglary and murder, if it be thought well to draw a distinction, is an industry encouraged by the law.

Religion and Our Democracy

DIVORCE is increasing, the statisticians tell us, the criminal courts are so popular that in some States the legislatures are considering the creation of new districts and new judges, and in more than one American community the falling birth-rate is becoming a matter of grave concern. To offset the evils of the day, the State and Federal legislatures, which find the appointment of new judges necessary, are daily adding to the laws on the statute-books. The economic evils of the day are scandalous, and find defenders in high places.

Religion is losing its hold on the crowd. The figures supplied by the Government's religious census show that of every ten Americans, only four have a real or apparent connection with any religious group. The great army of unchurched Americans totals more than 60,000,000. Of our

20,000,000 children of school age, barely 2,000,000 are in schools which teach religion. Some of the remaining 18,000,000 receive, doubtless, a modicum of religious instruction. But how many? The prospect is not bright.

At the darkest moment of the Constitutional Convention in 1787, the aged Franklin rose in his place to ask that the delegates "invoke the Divine guidance of the Father of Lights upon our proceedings." And he continued:

The longer I live and the more I know, the more I believe that God governs in the affairs of men; and if the sparrow cannot fall without His notice, is it probable that an empire can rise without His assistance? "Except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe that without His concurring aid we shall succeed in our political building no better than the builders of Babel.

Nine years later, in his last address to the people, the Father of his country wrote in the same spirit.

Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. . . . The mere Politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. And let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government.

Briefly then, it was the political doctrine of George Washington that without religion there could be no lasting morality, and without morality no popular government. As a people we are beginning to throw off definite religious affiliations. Can, then, national morality "prevail?"

In this actual world, a churchless community, a community where men have abandoned or scoffed at, or ignored their religious needs, is a community on the rapid downgrade.

Thus wrote Theodore Roosevelt in 1919.

Is popular government to endure? The signs of the times are written so plainly that even he who runs may read. Our national needs are many, but the first of them is the return of the nation to Almighty God. Of old was it written, and it remains ever true, that "unless the Lord build the house, they labor in vain that build it."

Literature

ON TRANSLATING HORACE

MANY years have passed since Father Prout wrote his "Rogueries of Tom Moore." The same mirth-loving humanist amused the readers of his day with a supposedly lost ode of Horace, a set of rollicking verses in Latin and English that were explained in broadly humorous foot-notes. And Mr. A. D. Godley has recently put before scholars a choice dish of Latinity seasoned with Attic salt in what purports to be a fifth book of the Odes of Horace, published several months ago by the Yale University Press. The preface and variant readings with droll solemnity poke fun at owlish critics and laugh slyly at the writer's own profession. If Horace in some "*reducta valle*" of the Happy Isles could read this part of his works which he forgot to pub-

lish, his amusement would doubtless be mingled with admiration. For Mr. Godley's verses show a mastery of even the rarer Horatian metres, a sure and skilful handling of Latin, a power to seize just the right equivalent for the word or idea, that must delight lovers of Horace and of the classics. Votaries of vocational training, efficiency experts, stern purveyors to the practical-minded, and pedants, too, blinded with the dust of their own erudition, may scoff and sneer or fume fretfully because men waste time over mere literature. Yet is not Puck a congener of Oberon? Should the braying of Bottoms silence the songs of the Muses or their capers banish the dance of the Graces?

Mr. Godley's delicious bit of fun is a fresh act of homage to the vitality of the most quotable of poets. No doubt there are

greater lyrists than Horace, but the honey culled from the thyme of Mount Matinus has an exquisite rarity of flavor that other poems lack. The son of the freedman is an aristocrat in the realm of song. Slight his stature may be, but his "*operosa carmina*" are models of unerring taste and flawless artistry. The reader who has thumbed his Horace as that poet did his Greek classics, will love his author with an ardor that can survive even in the atmosphere of the classroom. A man can teach Horace and still enjoy him despite the utmost efforts of that most ruthless of barbarians, the stolid pupil. And Horace foretold his popularity. He presaged the fate that was a fact in Juvenal's day, "*cum totus decolor esset Flaccus*" in the grimy hands of schoolboys. But the genial bard was spared the glimpse into the future that would have revealed his verse as a whetstone to sharpen the perverse ingenuity of the translator.

We are told that "rendering" fat into lard is a melting and clarifying process. The poems of Horace have often been melted but hardly clarified when rendered into English. The number of translators is legion. It would be invidious to remark further points of resemblance in the Biblical parallel. What more signal example of mischievous meddling with an original could be found than Martin's "shears his silly sheep in sunny shine?" Silliness, evidently, is not an exclusive appanage of sheep. Great thoughts can be expressed in any language, and Newman showed that Holy Writ may be put within the reach of all men. But subtleties of thought or expression that are characteristic of a tongue or of a writer defy translation. Shakespeare in French is no longer Shakespeare. The bloom is gone from Chaucer when he is modernized, even in his own English and though Wordsworth tries the task. Merely to Atticize Herodotus is not to change the garb, but to alter the features of the Father of History. And Horace, famed for his "*curiosa felicitas*," for being "*in verbis novandis felicissime audax*," may be "upset into English," as Prout puts it, but not fully and faithfully reproduced.

Scholars like Conington and Wickham, erudite amateurs like Gladstone, men with a poetic gift like Lytton, Stephen de Vere, or Mr. Coutts, give us Horatian echoes, at times extremely lifelike ones; but we miss the singer of Venusia and the soul of his song. Mr. Louis Untermeyer essays a version of sundry odes, while modestly deprecating the slenderness of his scholastic equipment. To know Latin well is, of course, necessary but not sufficient for the translator of Horace. Chapman had the Elizabethan imagination, an imagination that knew not the control of Greek self-restraint. He would have failed as signally in translating the Latin lyric as he failed to render aright the Greek epic. We call the Age of Queen Anne our Augustan Age, and Pope is its typical exponent as Dryden is its spirited one. But Pope's epistles and Dryden's satires are not Horatian. The romanticism of Byron, Wordsworth, Keats and Shelley is still further removed alike from the genius of the Latin and from the temper of Horace. Tennyson, a master craftsman of word and phrase, is a kinsman of the Roman lyrist but is not the same. And the poet who fettered his art with the trammels of a rigorously exacting metre, who shrank from excess in the spirit of the Grecian Muse, whose flights of thought and fancy never outsped the reach of law, such a poet would indignantly refuse to have his verses rendered by any showman of an untamed menagerie. Our modern Corybantes would startle the wildest of the Maenads and Bacchus himself, we think, would flee affrighted from the cacophony that now passes for poetry.

To read Horace in a translation is to form but superficial acquaintance. Friendship supposes an intimate knowledge. Byron, I believe, speaks somewhere of the "Horace he hated so." The old pagan could not have been so bad a fellow after all to enjoy such a distinction. There are still men who know and love the classics. The dislike of "*tineae inertes*" is ominous only in so far as it recalls how barbarians in the past have destroyed works of

art they could not understand. But even yet there are some who from their salad days to the mellow autumn of their years have held the hand of Horace in their own. Readers like these would not look upon their friend disguised nor listen to him babbling strangely in an alien tongue. Rather do they crave the sonorous roll of his Alcaics, the graceful lilt of his Sapphics, the deftly woven measures of his Asclepiads. From the poet's own lips and in his own tones they prefer to catch the accents that are ever musical, be they merry or sad, mocking or serious. We may lack the scholarship and literary gift of Mr. Godley, yet we cling to the elusive suggestion, the dainty fancy, the picturesque epithet, the haunting rhythm that no translation can preserve. In a version the roses are in deed "*nimum breves*," the Falernian no longer sparkles, the leaping runnel stands a stagnant pool. The gay jest of youth and maiden is hushed, the patriotic appeal is lifeless, the elegiac strain reaches neither ear nor heart when uttered in the tongue of a stranger.

As Christians and, of course, as Catholics we cannot accept the hedonism of Horace's odes, nor the tentative philosophy of his epistles. Epicurus and Aristippus are not for us. Yet there is much to praise in our poet and he, too, it will be remembered, laughs humorously at his own preachment. We can applaud his denunciation of avarice, of upstart pride, of corruption in State and home. He vainly urged his countrymen to cherish the domestic and civic virtues that in his day were little more than a memory. Wit and worldling though he was, he praised sincerely the austere thrift and purity that marked the lives of a peasantry that was fast decaying. Horace could ill be spared from the guild of poets. And we owe a grateful tribute to the keen critic, the lovable satirist, the tuneful singer of an ever-living song.

THOMAS A. BECKER, S. J.

AN ATHEIST

A house untenanted, where Joy hath been,
Where Love hath lived, and Trust, and Sympathy,
Whose rooms have echoed little children's glee,
Fair faces at whose windows have been seen;
A home of dignified and gracious mien . . .
But oh, the sadness of it all to me:
The doors are barred as 'gainst eternity,
God's Hand must draw those rusted bolts, I ween.

The close-shut blinds defy both sun and rain.
No friend of other days will come again.
The lonely garden lifts a flower, rare,
Hoping some passer-by may see, and care . . .
Poor, desolate soul! called to thy last account,
Who doubted Christ's dear Sermon on the Mount.

KATE VANNAH.

REVIEWS

The Jesuits: 1534-1921. A History of the Society of Jesus from its Foundation to the Present Time. By THOMAS J. CAMPBELL, S. J., New York: The Encyclopedia Press. \$5.00.

An authoritative, impartial and interesting history of the Society of Jesus, one that would be neither a panegyric nor a diatribe, has been a long-felt want in English literature. A well-known Jesuit, Father Thomas J. Campbell, whose historical works have already won hearty recognition from the literary world, now tells that story. In "The Jesuits," he pictures the rise and growth, the splendors and the tragic sorrows, the epic achievements, the partial eclipse, the almost miraculous restoration of the Order founded by Ignatius of Loyola well-nigh 400 years ago. As unfolded by Father Campbell, the story is eminently readable, full of interest, life, variety and movement.

Not intended for the expert or the professedly critical scholar, it will appeal to the ordinary reader, by the popularity of its style and the directness of its methods. It tells in straightforward language what the Jesuits are, what aims they pursue,

and what they have done. Just as frankly it lets him know what they are not and clears their memory of the false charges brought against them. The author shows no historic bias in favor of his own religious brethren, when their conduct can be proved to be out of keeping with the lessons of the Gospel or the religious perfection which should be their aim. He thus openly condemns, as the authorities of the Jesuit Order had condemned, the transactions in Martinique of Father La Valette, carried on against the strictest prohibitions of Canon Law and the Constitutions of St. Ignatius, and which were one of the occasions of the dreadful storm which, in 1762, burst over the Society in France. Here the historian delivers a plain, unvarnished tale. At times, perhaps, as in the case of other Jesuits, guilty of far less serious offenses, such men as Gretser, Bobadilla, Simon Rodriguez, some may find the words of the historian rather severe. But Father Campbell will not be accused of "tricky Jesuitism" and of hiding the truth.

Missionaries, newspapermen, preachers of kings and professors of theology, teachers in colleges and gymnasia, confessors of princes and Popes, explorers and scientists, founders and legislators of republics, members of royal councils and champions of democracy, the Jesuits have been a part of the world's history for centuries. One of the best features of Father Campbell's closely packed volume of 930 pages is the sketch he draws of these Protean and seemingly contradictory achievements. Now and then, even, the supernatural motives which underlay these various phases of their life, seem to be lost in the multiplicity, brilliancy and romantic daring of their exploits.

Of all these marvelous undertakings Father Campbell does not intend to give an exhaustive treatment. In a volume even of 900 pages that would be impossible. But he selects those incidents which are representative and symbolic of many others. Proportion and balance are as a rule well-kept, although there are traces of hurry in the concluding chapter and undue prominence is given to the geographical explorations of Kino, splendid as they are. Americans would have welcomed a fuller, though not necessarily a separate treatment of the accomplishments of the Society of Jesus in the United States. Writing for the average reader and not for the scientific expert, Father Campbell, while acquainted with the primary sources in which lie the foundations of history, has, at times, been satisfied to rely on secondary authorities. A more thorough analysis of genuinely authentic documents would strengthen the work. "The Jesuits" has already met with marked popular approval, and a second edition is being prepared. The present edition contains a few *maculae* "*quas aut incuria fudit, aut humana parum cavit natura*." These should be eliminated. Some of the names and dates need to be revised. The list of works consulted makes no explicit mention of any authoritative life of St. Ignatius nor of any edition of the "Exercises." A confusion of names and dates occurs on page 401 and page 85. On the latter page, it is stated by the author that Francis Xavier was canonized in 1662 by Pope Alexander VII, while on page 401 he informs us that one of the first acts of the pontificate of Urban VIII was to canonize Ignatius Loyola and Francis Xavier. "*Quandoque bonus dormitat Homerus*." Ignatius and Xavier were both canonized together by Pope Gregory XV on March 12, 1622.

J. C. R.

Public Opinion and the Steel Strike of 1919. Commission of Inquiry Interchurch World Movement. New York: Harcourt, Brace and Co. \$2.50.

The field investigation of the Steel Strike by the Interchurch Commission of Inquiry began during the second week of October, 1919, shortly after the outbreak of the strike itself, and continued until February 1, 1920. From its own records and the report of its investigators the Commission then formulated, during the

ensuing months, its well-known "Report on the Steel Strike of 1919," the text of which was given to the press on July 28, 1920. Announcement was made at the same time that a second volume containing supplementary reports, would in the future be made public. This volume, now under consideration, is in everyway a remarkable book. What must impress every impartial reader is the supreme restraint with which its statements are usually made. This will appear the more admirable when the violent, bitter and often most unjust attacks upon the investigation and the reputation of the investigators themselves are taken into account. They have answered not with words but with facts. This makes of the book a tremendous indictment of the methods pursued in dealing with the Steel Strike. There will be no answer to the main contentions set forth in this book because no answer will be possible. It merely remains to do away with the flagrant abuses here pointed out.

The first section of the book deals with the iniquities of the labor-spy system. Not merely were the laborers and their unions on every hand beset with these secret agents of the employers, but even the bishops were dogged by them and the files of a high official in the Interchurch office were ransacked. The lying and slanderous reports of these spies, defaming the very character of the investigators, were given the widest publicity and legal counsel was needed to bring about a retraction. Yet even then such documents continued to be cautiously spread. The next method disclosed here is that of demoralizing the striking workers by false press reports. The correct situation was practically never ascertainable from the papers. But perhaps the worst and most ominous action was the effective silencing of public speech. Capital was given free fling for all its utterances, while labor was in many towns prevented from holding any public gatherings. The mayor of Duquesne announced: "Jesus Christ cannot come in and hold a meeting here."

Labor was not of course blameless, and the employment of Foster was a mistake which the steel companies quickly capitalized to the utmost. While a special chapter is devoted in the present book to "Welfare Work" on the part of these companies, it remains true that the story here told by successive witnesses makes sad though profitable reading for any one alive to the spirit of American independence, fair play and Christian brotherhood.

J. H.

The Life of James Monroe. By GEORGE MORGAN. Boston: Small, Maynard & Co. \$4.00.

Born in the grand old county of Westmoreland in Virginia in 1758, James Monroe died in the city of New York in 1831. Never were three and seventy years fuller of adventure and splendid service. Monroe was born in the county that was the home of the Washingtons and the Lees; his near-neighbors were families of might whose sons, for all their aristocratic customs and traditions, were the first to leap into the breach for liberty. James Monroe might have said, "Washington I knew and George Mason and Patrick Henry and John Marshall. I studied law under Thomas Jefferson, the author of the Declaration of Independence, and Madison, the Father of the Constitution, made me Secretary of State. I served my State and my country at home and abroad, and twice was I President of the United States." Of all that Monroe saw he was an active part. The very enumeration of the offices he filled, and worthily, makes a catalogue, while the span of his life stretched over the most stirring days of the Republic from the Declaration down to Andrew Jackson and Nullification.

As a soldier of the Revolution, he fought at Harlem Heights, White Plains and Trenton; he was with Washington at Valley Forge and Monmouth. Leaving the army with the rank of major, he was made military commissioner for Virginia. During the decade following 1780, he was a member of the Virginia legislature and the executive council of the State Constitutional Convention,

and of the Continental Congress. From 1790 to 1794, he sat for Virginia in the United States Senate; from 1794 to 1796, he was Minister to France, and for three terms, 1799 to 1802, Governor of Virginia. Appointed by Jefferson Envoy Extraordinary in 1803 he signed with Livingston and Pinckney the Louisiana Purchase Treaty; in the same year he was commissioned to Great Britain, and in the next, to Spain. Returning to England in 1806, he signed the British Treaty, and in 1810, was again in the Virginia legislature. In 1811, he became Governor of Virginia for the fourth time, but in the next year Madison made him Secretary of State, and he retained this portfolio until 1817, in addition to that of the Secretary of War from September, 1814, to March, 1815. On March 4, 1817, and again on March 4, 1821, he took the oath of office as President of the United States. In 1820, in his ears as in the ears of the aging Jefferson, the passage of the Missouri Compromise pealed out like a fire-bell in the night, and in 1823, he penned his famous message enunciating the Monroe Doctrine. That was the beginning of the end. The old generation was passing; Calhoun, Clay, Jackson, Webster, were the stars rising above the troubled horizon. In 1825 Monroe retired to Virginia, where he was made regent of the University, and in 1829 served his State for the last time in the Constitutional Convention. Two years later he died in the dingy surroundings of Prince street, New York. Today, the room in which he died, is the grimy office in which a junk-dealer haggles with wretched creatures for bones and rags and old bottles: a fitting commentary perhaps for any story of human glory.

This review is unjust to Mr. Morgan, for it tells nothing of splendid work which deserves more than a single paragraph of praise. Covering much of the period treated in Beveridge's John Marshall, Mr. Morgan has produced a volume which in many respects is the equal of that classic biography, and in its interpretation of some phases of American history its superior. Obviously a life of Monroe must be a history of the first forty years of the Republic. Mr. Morgan has succeeded in a difficult task, and it is, perhaps, a matter for wonderment that the press which greeted Beveridge's Marshall, has found no space to notice Morgan's Monroe.

P. L. B.

Why God Became Man. By LESLIE J. WALKER, S. J., M. A. New York: The Paulist Press.

Father Walker's little volume is an attempt to explain in brief compass the reason for the Incarnation, to present the process of manifestation by which God has made Himself known to man, and the corresponding process by which man has grown in the knowledge of God. Beginning with the light thrown by Revelation on the manifold problems of life, he speaks at some length of the Trinity, of man's destiny and the fall. Then he passes on to the successive steps in the twofold process of manifestation and knowledge. First there is creation; to this correspond the ceaseless craving of man to know creation's cause, the destiny of man and the problems of the universe, some human knowledge, but much fruitless and disappointed striving and an acute realization of man's impotency to attain such understanding as he insistently demands. Then follows the manifestation of God, wrought through the Incarnation of the Son, who is incarnate truth; to this corresponds human experience of the perfect Image of God, an image that is Reality, Divine, eternal, omnipotent. Finally there is the manifestation of the Holy Spirit, indwelling in the hearts of individuals and the Church, preserving and manifesting the image of the Son which is the image of the Father; to this correspond the experience of the Holy Spirit, in whom is recognized the truth manifested by Christ and those whom He sent, and efforts through the power of the same Spirit to express the image of Christ in man's own self and in his works. This experience eventually is to be completed when man sees God face to face. The book

is replete with thought, put in an original way, it has a background of comprehensive historical, philosophical and theological knowledge, and it has attained a large measure of success as far as the truth it sets out to elucidate is concerned. It should be added, however, that its reading calls for concentration of thought of an intensive kind, and a rather extended familiarity with the religious thought of the ages.

J. H. F.

BOOKS AND AUTHORS

The Catholic Mind.—The *Catholic Mind* for January 22 begins with the allocution of the Pope, in which, after alluding to the decree recognizing the heroic virtues of the Little Flower, Soeur Thérèse of the Child Jesus, he proposes her as a model of "spiritual childhood." The words of the Holy Father are full of the deepest unction. The second paper, entitled "The Sin of Birth Control," is the admirable Christmas Pastoral Letter of the Most Rev. Patrick J. Hayes, Archbishop of New York. It forms a scathing indictment of the anti-Christian and unnatural vice now threatening the very life of the country. The manly and eloquent words of the Archbishop of New York are those of an apostle and a patriot. A short article by the Rt. Rev. Mgr. John A. Sheppard, "How to Keep Our Children Catholics," concludes the issue. The Holy Name Society for the parents, and the Catholic school for their offspring are the means suggested.

A New Quarterly.—The members of the Seraphic Family have just issued the first number of *The Third Order Forum*, a quarterly magazine for directors and patrons of the Third Order of St. Francis and for Tertiary priests. The publication is the response to the earnest desire expressed at the recent national Tertiary convention that a means might be found to provide a constant stimulus to the laborers in the cause which the Popes have had so much at heart. The first number is very well done. Thoughts for conferences are provided for the first three monthly meetings of the year; there is a brief but clear discussion of the canonical establishment of branches of the Third Order; the Rt. Rev. John P. Chidwick, D. D., writes a very beautiful article on the tertiary spirit in the ministry; Bishop Wehrle, O. S. B., discusses the five evils of the day, and Bishop Crimont, S. J., the alleged failures of the Third Order and the effective means of obtaining results; several pages are devoted to "Items of Interest," which deal briefly with actual tertiary topics, and a calendar of plenary indulgences, with a list of Third Order literature, conclude the issue. It is admirably adapted to its purpose, and if widely circulated as it deserves to be, it cannot but prove of great usefulness to the Church.

History for Children.—"In the Days Before Columbus," and "The Quest of the Western World," both by Francis Rolt-Wheeler (Doran, \$1.50 each), are two volumes of the Romance History of America series. Dr. Rolt-Wheeler's books will hold the attention not only of children, for whom the books have been designed, but will prove equally interesting to their elders. He has, in "The Days Before Columbus," presented a mass of scientific findings, and in very readable form. Facts are interesting. But Dr. Rolt-Wheeler is an out-and-out evolutionist. Hence he does not confine himself to facts but progresses to conclusions, either openly stated or implied in the reading, that have no foundation in the facts, or else the facts are calmly "set aside" if they go counter to the evolutionist's preconceived ideas. This same unscientific attitude is seen in the explanation of the earth's origin. Dr. Rolt-Wheeler believes in the nebula hypothesis. So he traces our beginnings to the nebula, the nebula to the ether. But whence the ether? For these different reasons, although the books would be interesting and useful in the hands of a grown-up who would read with a discerning eye, they are not to be recommended for children unable to discriminate.

Men and Things.—"The Big Town" (Bobbs Merrill, \$1.75), by Ring W. Lardner, can be enjoyed not only by those who have lived therein and known the foibles of some of its denizens but by anyone who has even an incipient sense of the ridiculous. The author's high reputation for rampant humor and stingless satire is justly sustained by his latest book. There is a laugh in almost every line.—"Of All Things" (Holt, \$2.00), by Robert Benchley, is from the pen of the well-known critic of the New York stage. As a writer of humorous essays, in book-form at least, this is our first introduction to him. He writes of the objects that lie unnoticed all about us, and of the incidents that happen to us, unnoticed, every day. Mr. Benchley touches them with the wand of refined humor and lo! hidden things are revealed. The commonplace becomes attractive, and we begin to enjoy many things in life that were before too close for us to see and too usual to notice.

Ireland Again.—A very incapable and biased person, who probably, from shame of a wretched achievement, strives to hide his indenture under a thin anonymity, has brought out through E. P. Dutton & Co., a wretched book entitled "The Administration of Ireland, 1920." The volume is the clumsiest kind of British propaganda, so entirely blind to fairness, and, as a consequence, to the elementary laws of evidence, that it will disgust all intelligent people outside Ulster and certain pales of Catholic society, where many Irish tongues and lips suffer acute spasms in abortive attempts at the English accent, cockney or otherwise. "I. O." has striven manfully to blacken Sinn Fein, but the British rowdies, recruited from the offscouring of England, rapists, and murderers, too, even of an aged priest, come off untouched. However, the book has five points in its favor: the paper, the print, the index, the binding and the fact that the author, against his very purpose, proves that Sinn Fein was a national movement.

Pleasant Poems.—"Youngsters, Collected Poems of Childhood" (Dutton, \$2.50), by Burges Johnson, is somewhat of a godsend to those whose vocation it is to entertain youngsters or to help them entertain grown-ups on special occasions. It moves on a lower plane than Riley or Field, but is utterly free from affectation and unreality. "Was You Ever Spanked?" "My Little Dog and Me," "Playing in the Barn," "Goin' Barefoot" and "Soap, the Oppressor" are as good as their titles. Of the religious poems, "Grace" is the best. The pictures admirably interpret the verses.—"Ole Marster and Other Verses" (Whittet & Shepperson, Richmond, \$2.00), is a little volume by Benjamin Bachelder Valentine. To understand the Negro we must understand the darkey. A valuable aid to such understanding is contributed by this volume of idyls and lyrics in their own dialect by one who knew and loved our dusky fellow countrymen. The volume will give pleasure to readers, especially to those who understand the emotions of the colored man.

Books for Preachers.—The third volume of "A Parochial Course of Doctrinal Instructions" (Wagner, \$3.50), by the Rev. CHARLES J. CALLAN, O.P., and the Rev. J. A. McHUGH, O.P., maintains the same high standard of excellence to which attention has been called on two previous occasions in these pages. This volume takes up the moral subjects, which it is designed to cover in a single year, and follows the ecclesiastical year from the first Sunday in Advent to the sixth Sunday after Easter. A fourth volume will complete the series. The instructions which are arranged in harmony with the liturgy furnish abundant matter for all kinds of sermons. The authors first establish the connection between the subject treated and the epistle or gospel of the Mass and give an analysis of the subject itself. Then follows an English translation of the portion of

the Catechism of Trent which deals with the subject. One or more sermons by well known preachers, dealing with the matter of the instruction are quoted in their entirety, and extended and detailed references furnish additional matter for those who desire it. The present volume can be highly recommended, but this is unnecessary in view of the hearty endorsement of the series already given by the Archbishop of New York.—"The Preacher's Vademecum" (Wagner, \$3.00), by Two Missionaries is a translation from the original, which has had extraordinary success in France. Some additions and omissions have been made in the section containing sermons for special occasions with the object of better adapting the book to the needs of English-speaking countries. The volume, which contains almost 450 pages, gives sermon-plans for all the Sundays of the year, for the feasts of Our Lord, the Blessed Virgin and the Saints, for Advent and Lenten courses, for the Forty Hours Devotion, for Sacred Heart Devotions, for instructions during the months of May and October, for retreats, conferences and special occasions. The clear divisions of the plans, the lucid thought and the wealth of suggestion, the fruits of wide experience in the pulpit, make the book a very useful addition to the libraries of busy priests.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
March On. By GEORGE MADDEN MARTIN. \$2.00.
- Benziger Brothers, New York:**
The "Summa Theologica" of St. Thomas Aquinas. Translated by Fathers of the English Dominican Province. \$3.00.
- A. & C. Black, Ltd., London:**
The Book of Saints.
- T. & T. Clark, 38 George St., Edinburgh:**
Recent Theistic Discussion, The Twentieth Series of Croall Lectures. By WILLIAM L. DAVIDSON, M.A., LL.D. \$2.25.
- George H. Doran Co., New York:**
Life of Robert of Salisbury. Vol. I. 1830-1868. By LADY GWENDOLEN CECIL. \$6.00.
- E. P. Dutton & Co., New York:**
New Masters of the Baltic. By ARTHUR RUHL; The Home of Fadeless Splendour or Palestine of Today. By GEORGE NAPIER WHITTINGHAM. With a Foreword by MAJOR GENERAL SIR ARTHUR WIGRAM MONEY; Mediaeval Heresy and the Inquisition. By A. S. TURBerville, M.C., M.A. B.Litt.; The Administration of Ireland, 1920. By "I. O."
- Extension Press, Chicago:**
Testimony to the Truth. By the Rev. HUGH P. SMYTH.
- The H. K. Company, New York:**
Through the Shadows with O. Henry. By AL JENNINGS.
- Harper & Brothers, New York:**
Lost Valley. By KATHARINE FULLERTON GEROULD. \$2.00; The Immigrant Press and Its Control. By ROBERT E. PARK. \$2.50.
- Houghton Mifflin Co., Boston:**
Letters and Journals of Thomas Wentworth Higginson (1846-1906). By MARY WENTWORTH HIGGINSON. \$4.00.
- J. B. Lippincott Co., New York:**
American History and Government. By MATTHEW PAGE ANDREWS, M.A. \$2.00.
- Longmans Green & Co., New York:**
A Short History of the Irish People. By MARY HAYDEN and G. A. MOONAN. \$7.00.
- The Macmillan Co., New York:**
Fairy Tales and Stories. By HANS CHRISTIAN ANDERSON. Prefaced by FRANCIS HACKETT. Edited by SIGNE TOKSVIG. Illustrated by ERIC PAPE. \$2.00; The New Testament Today. By Prof. E. F. SCOTT. \$1.00.
- Matre & Co., Chicago:**
Lamps of Fire. By MARIAN NESBITT. \$1.00.
- Messenger Press, Montreal:**
Historic Caughnawaga. By E. J. DEVINE, S.J. \$2.50.
- The North American Almanac Co., Chicago:**
The North American Almanac 1922.
- The Paulist Press, New York:**
The American Spirit. By GEORGE N. SHUSTER. \$0.06; A Catechism of the Liturgy for Young and Old. By a Religious of the Sacred Heart. \$0.06; Religious Ideals in Industrial Relations. National Catholic Welfare Council. \$0.05; Saint Jerome, His Fifteenth Centenary. By Very Rev. THOMAS F. BURKE, C.S.P. \$0.06; Socialism or Democracy. By Father CUTHBERT, O.S.F.C. \$0.06; Why Priests Do Not Marry. By BERTRAND L. CONWAY, C.S.P. \$0.06.
- Thomas Seltzer, New York:**
A Young Girl's Diary. With a Preface by SIGMUND FREUD. \$5.00; You. By MAGDELEINE MARX. Translated by ADELE SZOLD SELTZER. \$2.00.
- Small, Maynard & Co., Boston:**
Best Short Stories of 1921 and the Year Book of the American Short Story. Edited by EDWARD J. O'BRIEN. \$2.00.
- Mgr. Stockman, Hollywood:**
High School Catechism or the Baltimore Catechism Explained. By Mgr. STOCKMAN.
- The Stratford Co., Boston:**
Damien and Reform. By Rev. GEORGE J. DONAHUE. \$1.50.
- The John C. Winston Co.:**
The Silent Readers. By WILLIAM D. LEWIS, A.M., Ph.D., and ALBERT LINDSAY ROWLAND, A.M., Ph.D. Illustrated by FREDERICK RICHARDSON.
- Yale University Press, New Haven:**
Art and Religion. By VON OGDEN VOGT. \$5.00; Essays in Freedom and Rebellion. By HENRY W. NEVINSON. \$2.00.

EDUCATION

The Bolshevik Towner-Sterling Bill

"It will be bolshevistic," writes Mr. Thomas Marshall, for eight years Vice-President of the United States, "when the education of the country shall be conducted from Washington. Yet such is the manifest purpose of the present time." Mr. Marshall's words are a warning. We must not allow ourselves the comfortable delusion that the old Smith-Towner, now the Towner-Sterling bill, has been abandoned, and that the fight which has been conducted by a group of men devoted to American ideals is at an end. The tireless workers who for more than three years have been engineering this Junker plan to destroy the rights of the local communities over their schools, were never more active. "Have backbones become *passé* in America?" asks Mr. Marshall in the *Chicago Daily News*, as he contrasts the older American stock with the present slackers, striving to cast their burdens upon Washington, through Federal maternity, health and school legislation. "When Washington takes charge of the mother before the baby is born, stands sponsor for it when it makes its advent into this world, decrees its exercises and says when it must eat, prescribes its studies, and looks after its health during the school age, it will be high time to invite Lenin and Trotsky to tour America and offer criticism of our institutions."

FEDERAL CLOTHES-BINS

AS Mr. Marshall rightly says, "the manifest purpose of the present time" is legislation of this destructive character. More than once has this dangerous trend been pointed out in these pages during the last five years. The process is almost uniform. An active minority stresses a need, real or imagined, in a local community. Instead of meeting this need in the old American way through local initiative, an appeal is at once made to the Federal Government. Senator Kenyon even went so far, in the course of a debate two years ago, as to assert that if a tramp while stealing a ride on a train is thrown off and injured, it properly comes within the province of the Federal Government to pay his hospital bills. Today Marx and the wildest of the Socialists are backnumbers. Men who are supposed to be Americans, and to have some knowledge of the Federal Constitution, since they have sworn to support it, readily vote for the adoption of legislative measures, all the more fatal to the continuance of constitutional government to the degree that their Socialist nature is disguised. The extent to which this utterly un-American practise has already established itself in Congress, can be seen from a brief dialogue which took place in the lower house on November 18, 1921.

MR. LAYTON: Can we not just as readily—and I would like to have a categorical answer—just as easily under the general welfare clause of the Constitution, have a bureau in Washington for the foodless, another bureau for the clotheless, another bureau for the homeless, and under that famous general welfare clause do anything which the most radical Socialist in the world demands?

MR. BARKLEY: I am inclined to think that under the general welfare clause Congress could do all these things without violating the Constitution.

The seriousness of the situation can hardly be exaggerated. I am quite sure that Mr. Barkley did not fit his answer to the exigency of debate. He honestly believes that there is no limit placed upon the power of Congress, provided a majority in Congress agree that a given measure is for the "general welfare."

IS CONGRESS SUPREME?

IT is obvious, of course, that if Mr. Barkley's view be accepted, a Constitution is unnecessary. Congress is absolute dictator, and the condition which the Constitution was devised to prevent, has been attained. The American theory of government is that whatever powers the Federal Government possesses have been conferred by the people. That these rights might be clearly recognized by all, they were enumerated and defined in a written

document. It was also declared in that same document that the enumeration of these rights must not be held to deny or disparage others retained by the people, and further that the powers not delegated to the United States, were reserved. Hence the rule arose of referring to this document, the Constitution of the United States, to ascertain what functions the Federal Government might assume. If the power were clearly enumerated, or if it were proper and necessary for the exercise of a power clearly conferred, it might be used. If it were not therein enumerated, it did not belong to the Federal Government, but was held to be reserved to the States respectively, or to the people, and infringement upon that right was usurpation. But Mr. Barkley, who speaks for the new generation, has rejected the very cornerstone of the American Constitution. With him and his school there is no subtle distinction of delegated and conferred powers. He acts, and it must be confessed that under the spur of a pestiferous minority Congress has often acted, on the principle that Congress, not the people, is the source of all political authority, that Congress admits no superior, that the people possess no reserved powers, since all are vested in Congress, and hence, whatever the force of the Ninth and Tenth Amendments, any power whatever may be exercised by Congress, provided a political minority holds the exercise to be for "the general welfare." This is tyranny, pure and simple, since it destroys the last and most necessary protection of the people against the Government, namely, a written Constitution.

THE STEADY GROWTH OF TYRANNY

AT present, under cover of the general welfare, we have maternity legislation and the proposed legislation which will build up in Washington a Federal bureaucracy controlling the schools of the country. Recently, on the floor of the House Representative Sisson of Mississippi challenged any member to show what clause of the Constitution justified the Sheppard-Towner maternity bill. There was no answer, save the parrot-like repetition of the "general welfare clause," with interpretations which would also justify Federal stations for the free distribution of bread and meat throughout the United States; and save this distorted interpretation there is no other answer. But dangerous as is the maternity legislation, there is a deeper menace in the Towner-Sterling bill for the control of the schools.

History teaches that tyrants and tyrannical governments always strive to control the three great factors which shape the coming generation; the family, the church and the school. They argue, in substance, that since the child is the future citizen, he is the ward of the State, and that, in consequence, the State must have the right to dictate his training. The State is bound to provide for its own preservation and welfare; it is therefore, but just that the State should control whatever influences may be brought to bear upon its citizens, and especially upon the child. This control need not be crude or harsh or peremptory; it is usually subtle, persuasive, or even tinged with a color of zeal for the welfare of religion; but it must always be supreme. Hence the philosophy, so common abroad and meeting with acceptance in this country, of the supreme State. The State, in this un-Christian and un-American setting, does not exist for the welfare of the people, but the people solely for the welfare of the State. The State is supreme; it is the source of all rights and the sanction of all obligations; it takes the place of the God of Christian philosophy.

Up to the present, the Federal Government has not dared any direct attempt to control religion. It has, however, driven a wedge which will open the way to the destruction of parental authority and responsibility, that is, the destruction of the family, through maternity legislation, and the increased influence which the Sheppard-Towner act confers upon the Children's Bureau. But the campaign which is to end with the direction of education by a Washington bureaucracy is now being pushed fiercely, mainly

under the smokescreen, which any man capable of reading can dispel by reading the Census Reports, that the people of local communities are unable or unwilling to make proper provision for the education of the child. Therefore this right, despite the Ninth and Tenth Amendments, must be taken from the people, on the principle that they have no rights whatever, should a political majority in Congress decide to disregard the Constitution.

DR. BUTLER ON FEDERALIZED EDUCATION

AMONG educators, this dangerous policy has met strong opposition. Thus the Presidents of Princeton, Harvard, Yale, Columbia, Johns Hopkins, Clark, Illinois, Georgia, Bowdoin, and Pratt Institute, with the Deans of Princeton, Radcliffe and Cincinnati and others anxious for the preservation of the constitutional forms of Government, have protested the Towner-Sterling bill. In his annual report, issued on January 16, President Butler, of Columbia, writes:

In the United States we are, in flat defiance of all our proclaimed principles and ideals, building up a series of bureaucracies that will put to shame the best efforts of the Government of the Czar of all the Russias when in the heyday of its glory. We are surrounded by agents, special agents, inspectors and spies, and the people are called on to support through their taxes, in harmful and un-American activities, whole armies of individuals who should be engaged in productive industry. . . .

It is now proposed to bureaucratize and to bring into uniformity the educational system of the whole United States, while making the most solemn assurance that nothing of the kind is intended.

In this last sentence President Butler expresses a literal truth. Under the clear terms of the Towner-Sterling bill, the local communities may make for their schools whatever provisions they see fit, provided these provisions are in harmony with the decrees laid down by the Federal Secretary. For in case of conflict the control of the Federal Government must prevail. Dr. Butler continues:

The successes of education in the United States are due to its freedom, to its unevenness, to its reflection of the needs, ambitions and capacities of the local communities, and to its being kept in close and constant touch with the people themselves.

There is not money enough in the United States, even if every dollar of it were expended on education, to produce by Federal authority or through what is naively called "cooperation between the Federal Government and the several States," educational results that would be at all comparable with those that have already been reached under the free and natural system that has grown up among us. If tax-supported education be first encouraged and inspected and then little by little completely controlled by central authority, European experience shows precisely what will happen.

But as former Senator Thomas has observed, there is no reason to believe that this "central control" will stop with "tax-supported education." The principle which justifies control of the public institutions will also justify control of all private educational work from the kindergarten to, let us say, Columbia University.

THE DEAD-HAND OF GOVERNMENT

FINALLY, Dr. Butler touches upon the chief argument, from an American point of view, against the Towner-Sterling bill:

For Americans now to accept oversight and direction of their tax-supported schools and colleges from Washington, would mean that they had failed to learn one of the plainest and most weighty lessons of the war. Once more to tap the Federal treasury under the guise of aiding the States, and once more to establish an army of bureaucrats in Washington, and another army of inspectors roaming at large throughout the land, will not only fail to accomplish any permanent improvement in the education of our people, but will assist in effecting so great a revolution in our American form of Government as to endanger its perpetuity.

"The deadening hand of Government," comments the New York Herald, in an approving editorial. "The same old hand in business or in education. Its touch is death." But when the

Federal Government, through the Towner-Sterling educational bill, touches the schools of the local communities, in utter defiance of the Constitution of the United States, the touch is death to the Government established by the Constitution. On its ruins will rise not Socialism but anarchy.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

"The Dignity of the Senate"

IF you were a student in a Catholic college some five and thirty years ago, in the days when there were no moving-pictures to distract your young imagination and your chief interest in life was the coming of the next circus, I make no doubt that one of your text-books was "Modern History; from the Coming of Christ and Change of the Roman Republic into an Empire, to the Year of Our Lord, 1867. By Peter Fredet, D.D." Today, I believe, we reject this book as being too accurate or unscientific, or for some petty defect of the kind; and, in fact, it was a dreadful weapon in the hands of the unskilled teacher. The modern text-book writer knows that he must adapt his work to the capacity of teacher as well as of pupil, and so devises a compilation that is automatic. But in those days, we read, and the teacher asked questions, and that was an end of the matter, unless your teacher had a sense of history. True, the good Doctor tried to stimulate to some degree of research by his copious notes at the end of the volume, but our class did not travel that far, being mentally slow-footed.

THE RICH SENATOR

LAST week I met the Doctor in Harlem, reposing where he frequently reposes in these days, in a second-hand book-shop. He was tagged "10 cents," a commentary on human greatness, but the price brought him within my resources. As we jogged on together, the headlines of an evening paper informed me that the Senate of the United States had finished an examination of the qualifications offered by one Truman H. Newberry of Michigan, and had found him wholly fit for membership in that august body. And at that Doctor Fredet dropped to the ground, opening his full pages at 68-69. The Roman Republic, you must remember, had turned into an Empire on page 13, "Octavius, after his return from the battle of Actium," and thereafter matters had proceeded, with a few notable exceptions, in a more or less tolerable manner. But at page 69, Commodus had succeeded to Marcus Aurelius, and had been succeeded by Pertinax "a venerable man, whose uncommon merit amply compensated for the lowliness of his extraction." But "at the end of three months, the praetorian soldiers" who were a kind of Roman Wall Street, "incensed at his exertions for the restoration of discipline" and for "the encouragement he gave to agriculture . . . slew him in his palace (A.D. 193)."

After this outrage, the rebels were not ashamed to expose the empire to sale at public auction. Purchasers were found, and after bidding for some time, Didius Julianus, a rich Senator—

Henry Ford was nearly right when he said that history had nothing new to teach us!

—a rich Senator, carried the point by offering twenty-five thousand sesterces (about six hundred and twenty-five dollars) to each praetorian. This shameful transaction drew universal contempt upon Didius. Severus, commander of the Roman troops in Illyria, caused himself to be proclaimed emperor by them, and made his appearance in Italy before the news of his march had arrived. As he approached Rome, Didius showed nothing but weakness and hesitation . . . His death, after a precarious reign of sixty-six days delivered Severus from a contemptible rival.

For all that Rome was an empire in those days, this direct-action method of getting rid of a contemptible rival seems to show that at least some among the populace, did not approve of buying a place in the Government.

THE GUILTELESS SENATOR

BUT what is the modern application? Mr. Newberry did not buy his seat in the Senate. That charge has never been made seriously, and at least twice Mr. Newberry has affirmed on oath that there was nothing irregular about his election. It is unfortunately true that at one stage of the proceedings he was sentenced to the penitentiary for apparent irregularities in the conduct of his campaign. But in the first place, Mr. Newberry did not conduct that campaign. During that whole period he remained at work in the city of New York, not entering even once the State of Michigan. Next, the Federal law under which he was convicted was very properly declared unconstitutional by the Supreme Court of the United States. Finally, although the rumor that more money than was fitting was being spent in Michigan had gone clear across the country, through the kindly aid of the Associated Press, this rumor never reached Mr. Newberry's ears. Had it come to him, he would at once have hastened to correct any irregularity. It is true that an editor called his attention to it, whereat Mr. Newberry had written what he has, perhaps with scant justice to himself, described as "a noncommittal reply to the Grand Rapids people, which covers the situation in rather a flimsy manner." So aloof from all financial arguments was Mr. Newberry that he did not know that his own brother had contributed \$100,000 to his account. For Mr. John S. Newberry never talked to his brother about it, and his brother never talked to him about it, and Mr. J. S. Newberry never talked about it to his brother's campaign manager, or to any of his friends, and never kept any account of it, and never asked how much was used.

It is plain, then, from the record that Senator Newberry has violated no election-law whatever. All that is plain is that about \$200,000 was spent in the campaign which ended with the election of Senator Newberry.

AN EXPENSIVE CAMPAIGN

EVEN his opponents make no charge of personal corruption. Speaking on January 11, Senator Norris thus outlined his opinion:

Mr. President, they had a public sale in Michigan. The property that was placed on the auction-block was a seat in the United States Senate. The sale was public, the bidding was in the open, and the property was knocked down to the highest bidder. Every citizen in Michigan had an opportunity to get in and bid. Why, then, Mr. President, all this fussing and fuming? The only question before the Senate is, "Shall that sale of a seat in this Chamber be confirmed?" It is a question of confirmation of a sale which is admitted, it seems to me, to have been according to the rule.

In the opinion of Senator Norris, and by admission even of Senator Newberry's bitterest opponents, "the sale was according to the rule," that is, in conformity with the laws of the State of Michigan. On the other hand, the erudite Senator Underwood objects to the taint implied in the word "sale."

Senator Newberry, standing at his desk announced to the Senate that \$195,000 had been spent by his friends in that campaign. It was probably more than that, but it is not necessary to go to a larger amount.

You know and I know that when a candidate for the United States Senate spends \$200,000 in a campaign for a nomination or for an election for that one office, that money is not being spent for legitimate campaign purposes. Regardless of any limitation of law, it is not being spent for legitimate campaign purposes. It is an effort to mislead the people, or, through the method of purchasing votes, to buy a seat. It is corruption in politics. . . . Somebody was guilty, and admittedly guilty, of an effort to change the will of the people of Michigan in an election to this seat in the United States Senate, by one method or other of corrupting that election, and changing the vote from the channel where it would naturally be cast, to the column of the man who would not have won, or would not have received the certificate, if it had not been for the corrupt use of money.

With this view the Senate concurred, declaring in its resolution concerning Senator Newberry:

That whether the amount expended in this primary was \$195,000, as was fully reported or openly acknowledged, or whether there were some few thousand dollars in excess, the amount expended was in either case too large, much larger than ought to have been expended.

The expenditure of such excessive sums in behalf of a candidate, either with or without his knowledge and consent, being contrary to sound public policy, harmful to the honor and dignity of the Senate, and dangerous to the perpetuity of a free government, such excessive expenditures are hereby severely condemned and disapproved.

And thereupon the Senate of the United States, forgetting sound public policy, its own honor and dignity and the danger to the perpetuity of a free government proceeded to seat Senator Newberry who had been elected in a campaign in which "excessive expenditures, severely condemned and disapproved," had been expended! It would seem that even the Senate of the United States, like Mr. Blotton of Aldgate, sometimes speaks in a Pickwickian sense.

GRIST FOR THE RADICALS

FROM time to time, the man with an ear to the ground looks up with a shocked expression. He hears rumblings and roars, and he attributes the disturbance to "the Reds and the radicals." These curious people think that there is something rotten in the state of the United States, when rich men only can be elected to public office. May it not be that they think aright? They have little respect for the courts, they regard with pity the simplicity of the man who thinks that our representative democracy still lives, and they have actually been known to scoff at Congress.

Of course, it is always worse to denounce a political crime than to commit one. But someone must make the denunciation; someone was found for that even in the degenerate days of regal Rome. And in the meantime, the Senate of the United States has given the radicals just the argument for which they have been searching. Under the Constitution, the Senate is empowered to pass on the qualifications of its members. Hitherto something more has been required for membership in that body, at least in theory, than the circumstance that the applicant had not been convicted of felony. That no longer seems necessary. The Senate welcomes to its bosom a man elected after a campaign which cost \$196,000, and which was marked by practises condemned by the Senate itself as "contrary to public policy, harmful to the honor and dignity of the Senate, and dangerous to the perpetuity of a free government."

JOHN WILTBVE.

NOTE AND COMMENT

Diamond-Jubilee Year for Brothers of Sacred Heart

THE seventy-fifth anniversary of the arrival in the United States of the first five Brothers of the Sacred Heart is to be commemorated this year. Setting out from France they arrived in 1847, at Mobile, Ala., where they became the pioneers of education along the Gulf coast. Welcomed by Bishop Portier, they there opened St. Vincent's Academy, and soon a novitiate and house of study sprang up at Bardstown, Ky. As the Congregation grew St. Stanislaus College, at Bay St. Louis, Miss., was founded in 1854 and became in time the headquarters of the Southern Province. Today the Brothers of the Sacred Heart number 250 members in the United States, with sixteen candidates under preparation. The grammar and high schools directed by them in the archdioceses of New Orleans, Cincinnati, New York and Boston number twenty-six, fifteen of these are in New Orleans archdiocese. The main object of the Congregation is to spread devotion to the Sacred Heart by means of the Christian education of youth. Wherever located, the Brothers enjoy a high reputation both as religious men and as skilled educators. They deeply implant in the lives of their

pupils the Christian principles so greatly needed in our day. We may well rejoice with them in the noble work accomplished during the past seventy-five years of steady progress.

New Donations Made St. Louis University

ST. LOUIS University has passed the first mile stone in its campaign for the \$3,000,000 which it is striving gradually to raise in connection with the centenary celebration, in 1923, of the coming of the Jesuit Fathers to Missouri. Further announcement was made of a benefaction that will cover completely the expenses of the erection of a new high school building, which is to accommodate about 1,200 pupils and will cost from \$350,000 to \$400,000. This structure is to be completed in time for the centenary celebration. The work on the new building for the Dental College and on the substantial addition to the Institute of Law will be begun in the spring. It is particularly interesting to note the number of large donations. Eleven "founders," contributing \$10,000 or more, have been secured since the last meeting of the endowment committee.

Sectarianizing the Constitution

REFERRING to a new amendment to the Federal Constitution proposed by Wilbur F. Crafts, in an address delivered before a gathering of Methodist ministers in New York, to the effect that public money derived from taxation of Methodists and members of other denominations may not be given to Catholic and Jewish institutions, the *American Israelite* says:

The very few Catholic and Jewish institutions, such as orphanages and hospitals in some States, receive at most about one-half of what it would cost the State to care for the dependents that Catholic and Jewish institutions shelter. However, there is no telling what will be done at Washington. The clericals, of whom Dr. Crafts seems to be the fogleman, are in the saddle and apparently are dictating what shall and shall not be done by the Senate and House of Representatives. The supporters of the clericals, though forming only a small minority of the people, are well organized and are able to pay their representatives liberal salaries and make generous allowances for expenses. The vast majority of the people are undoubtedly opposed to sumptuary legislation and restrictive Sunday laws, but this majority is unorganized and need not be feared by the shrewd politicians who have but two objects in view, the first being to retain their offices, that is, to make sure of their re-election, the other is to maintain the supremacy of their party. The welfare of the country plays but a small part with them, except in times of very exceptional emergencies.

It is impossible, therefore, to predict, as the Jewish organ concludes, how far this Protestant "Church party" may be allowed to go "in making of the Constitutions of the United States and the various States sectarian documents, and of their legislatures sectarian bodies submissive to the will of the clerical leaders of the Church party."

Roman Honors Bestowed on New York Organist

THE well-known concert organist and composer, Mr. Pietro Yon, at present organist of St. Francis Xavier's Church in New York City, was recently elected "Honorary Organist" of the Basilica of St. Peter, in the Vatican, Rome. The commission appointing Mr. Yon to this high honor was signed by Mgr. Mariano Ugolini, Dean of the Capella Julia. Mr. Yon was born in Settimo Vittone, Piedmont, Italy, in 1886. He studied in Milan, Turin and Rome, where, at the Academy of St. Cecilia, he was graduated in 1906, and was awarded the first prize, as well as a special prize donated by the Italian Minister of Public Instruction. For two years, Mr. Yon was assistant organist at the Vatican, and the Royal Chapel, Rome. In 1907, he was

appointed organist and choirmaster of St. Francis Xavier's Church, New York City. The honor conferred upon Mr. Yon, on a motion made before the Chapter of the Vatican Basilica by its distinguished organist, Maestro Remigio Renzi, is an exceptional one, the young maestro of the Jesuit Church in New York City, being the only one thus favored with such a testimonial.

Both as a master of organ technique and as a composer, Mr. Yon stands in the first rank of modern masters. As an interpreter of Bach and the inner soul of the noble Gregorian music, he has no rival in America. Such authoritative journals as *Musical America* and *Musical Courier*, as well as the musical critics of the *Giornale d'Italia* and the *Osservatore Romano*, pay the highest tribute to the talents of the distinguished New York artist. The honor awarded is especially appropriate in the case of Mr. Yon, as he has done eminent service in the cause of liturgical music and is one of its most intelligent and enthusiastic exponents.

Where the Charity of Christ Lives On

HERE is a letter from Juneau, Alaska. The writer is a plain workingman. He had asked for an address to which clothing could be sent by him to the suffering Austrians. After making his shipment he wrote:

I have sent the clothing to Vienna, as advised. I have also given eight months' overtime wages, with part of regular wages up to April 20, and from then on my wages, board deducted, until October, when we were laid off. Am out of a job at present. My contributions amounted by October to about \$1,200, no one here knowing of my doing so. The amount sent to Austria was about \$400, to Germany \$300, to China, Russia and the American Relief Administration \$450.

So it is that in simple, unknown souls the charity of Christ lives on. Many is the worker's and the widow's mite whose offering God alone beholds.

Tercentenary of Great Czech Jesuit

ANNOUNCING the tercentenary of the famous Czech Jesuit Balbin, the Catholic news service of London says:

Three hundred years ago Bohuslav Balbin, a great Czech historian and still greater patriot, was born at Hradec Kralové. A scion of one of the most ancient and most illustrious Czech families, Balbin was left an orphan at an early age. As soon as he was old enough he was entrusted to the care of the Bohemian Jesuits, at whose hands he received his education, and later on entered the Society, of which he became one of its most distinguished members.

After his graduation, Balbin was appointed instructor in Latin and Latin literature to young lads, and during his class lessons he used frequently to inculcate in his pupils an ardent love for the religion and history of their fatherland; applying himself to discovering in the past history of Bohemia the most striking examples that would appeal to the national imagination of the Czech youth.

The time when Balbin applied his energies to this renaissance of Czech nationalism and the restoration of the national language, was one when influences of every sort were very much against it. But faithful to his inspiration, Balbin through many long years gave himself up to the writing of a great survey of the national history of Bohemia. This work was published under the title of "Miscellanea Historica Regni Bohemiae." The work was in two folio volumes, divided into decades, where the learned author had collated a number of documents bearing on the Czech history, geography, and the national literature.

The same spirit of patriotism, at a time when every effort was made utterly to extinguish the national sentiment in the soul of the Czech, induced him to write his masterly "Essay in Defense of the Slav and Particularly the Czech Language," in which he shows how the finest and most subtle thoughts and emotions can find their perfect expression in his mother tongue.